the Methodist Woman

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the Methodist Woman

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Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor MRS. C. C. LONG, Circulation Manager

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IN THIS ISSUE

Summer is a time of travel and exchange of correspondence.

From **all over the world *to* all over the world come these messages from those who are themselves "living epistles."**

The cover design was Miss Brittingham's selection, made shortly before her final illness.

ASK YOURSELF

1. When I think of faithfulness I think of—Whom? and why?

2. How were the past and present connected by the students at the Navajo School?

3. Nearly one hundred and fifty Student Volunteers meet together. Where and for what purpose?

4. Where will many of Brazil's women leaders of the future come from?

5. Penniless beggars and government officials are alike restored to health at what hospital?

6. "You can run for office and clear up the mess." Who accepted the challenge?

7. A Retreat that was different. In what way?

8. "Turn the searchlight on our own individual incomes." What shall we find?

9. How was a Guild Weekend related to Christian journalism in Honolulu?

10. "A church is most fully a representation of Christ"—when?

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Bettie S. Brittingham 1903-1949

Bradford Bachrach, New York

Fullness of Life

Not only in the sense of days filled to the limit with constructive action and self-forgetful service,
But in a spiritual abundance which radiates joy like the Master's own;
Not in the sense of prolonged years as the calendar marks time,
But in a richness of achievement which outdistances any mechanical measure:

This is true Fullness of Life.
This is what Bettie Brittingham has meant and will continue to mean
To the thousands around the world who have known and loved her
And whose lives have themselves added fullness
Because of this relationship with hers.

MISS BETTIE S. BRITTINGHAM, Editor of *The Methodist Woman*, died on Friday, April 29, 1949, in the New York Post-Graduate Hospital, after an illness of three weeks. She is survived by her mother and by a brother, Albert, both of Salisbury, Maryland.

Miss Brittingham was born in Salisbury, Maryland, August 29, 1903. She attended the Lucy Webb Hayes School, graduated with an A.B. degree from Western Maryland College, and received a Master of Religious Education degree from Boston University.

Before Unification, Miss Brittingham was on the executive staff of the Methodist Protestant Church and a member of the Board of Young People's Work. For two years she taught in Westminster College, Tehuacana, Texas, where she headed the department of Bible and religious education, and was dean of women. In 1933 she became executive secretary of the Board of Missions of the Methodist Protestant Church and Editor of its official publication, *The Missionary Record*.

Miss Brittingham was active in many Methodist and interdenominational interests, including trusteeship of the National College for Christian Workers, Kansas City; publicity chairman of the United Council of Church Women; a manager of the Missionary Education Movement; finance chairman of the Home Missions Council of North America; and a member of several committees of the Foreign Missions Conference of North America. In 1946 she made a survey of religious and social conditions in Alaska for the Woman's Society of Christian Service and the Home Missions Council. In 1948 she attended the Amsterdam (Holland) meeting of the World Council of Churches.

With the unification of Methodism in 1940, Miss Brittingham became Editor of the new official publication for Methodist women, *The Methodist Woman*, with her office at 150 Fifth Avenue, New York City, but her contacts and friendships as wide as the world. Her contribution as an Editor was noteworthy, but her contribution in human values was equally significant. For women across the land she personified "the Methodist woman." Tireless to the very last in her response to requests for speaking engagements before groups large and small, she brought a vitality and warmth of personality that left a lasting bond with every audience. For the thousands who knew her in one capacity or another and who would wish to express their tribute, a few speak here; and the wealth of words necessarily left unspoken are equally eloquent in their silence.

Complete devotion to the tasks assigned to her by the Woman's Division of Christian Service; love of people; thoughtfulness, unselfishness, and generosity toward her friends; high courage in the last difficult year: these were the characteristics of a faithful disciple of Jesus Christ—Bettie S. Brittingham.

As Editor of *The Methodist Woman*, Miss Brittingham looked at her task with an eternal perspective; her greatest happiness came from sharing her ecumenical and interdenominational vision with women in conferences, districts, and local societies.

Bettie Brittingham will "go on" in that other world of *bodies celestial*; she will also "go on" in this world of *bodies terrestrial*—in the loving thoughts and growing appreciation of those who knew her from coast to coast.

—Mrs. Frank G. Brooks,
President, Woman's Division of Christian Service

"*Go ye* into all the world" . . . . It was not given to our friend and co-worker to *go* personally into many areas of the world, but through contacts here at home and wide correspondence with hundreds of missionaries, she touched every corner of the world. The knowledge thus secured of the spiritual needs of peoples was reflected in the thousands of printed pages for which she was responsible, in the scores of addresses which she gave, and the many mission study classes which she taught. Thus she fulfilled, with rare devotion, the Divine command of her Lord.

—Mrs. J. D. Bragg,
Vice-President; Chairman, Department of Work in Foreign Fields

The Woman's Division has truly suffered a real loss in the death of Bettie Brittingham. Every department found in her a friend, enthusiastic, helpful, and loyal, and were strengthened by her vision and unselfish devotion. Out of her creative mind she gave us a woman's magazine second to none. The influence of such a life will abide with us.

—Mrs. A. C. Johnson,
Vice-President; Chairman, Department of Work in Home Fields

The Department of Christian Social Relations and Local Church Activities wishes to pay tribute to Miss Bettie Brittingham.

We appreciate her fine spirit of cooperation in our work and her understanding of good public relations at all times. We are grateful for the excellent contribution she made, and in her going the Woman's Division has suffered a great loss.

—(Mrs. W. H.) Cora R. Ratliff,
Vice-President; Chairman, Department of Christian Social Relations and Local Church Activities

"How could you ever put up with my colossal ignorance then?" asked beloved Bettie Brittingham as we lounged cozily in her apartment one evening in March.

"Because you were so willing to learn," was my reply. That desire and willingness to learn is *one* precious heritage, among many, for which this friend, who loved her dearly, gives grateful thanks.

—(Mrs. J. N.) Ruthella Rodeheaver,
Recording Secretary, Woman's Division of Christian Service

So completely had Bettie Brittingham built her life into *The Methodist Woman* that we often introduced her, not as the Editor, but as THE Methodist woman. She did a splendid piece of work in creating the new magazine, keeping the best of the past and developing new features for the new society. We have lost a devoted promoter of our work.

—Mrs. John M. Pearson,
Chairman, Section of Education and Cultivation

Every member of the Committee on Literature and Publications feels deeply the loss of Bettie Brittingham. She evidenced her Christian life through the pages of *The Methodist Woman*, through her spoken words, and through her daily contacts. Her influence will abide with those of us with whom she worked in such close bonds of fellowship.

—Mrs. Frank G. Bell,
Chairman, Committee on Literature and Publications

The last issue of *The Methodist Woman*, in contrast with the first, is proof of Bettie Brittingham's ability as an Editor. She longed to brush aside space and financial limitations and create a magazine according to her ideals. She carried in her heart and mind a never-satisfied longing for an ever better magazine. The result—continuous improvement.

—Annie G. Bailey,
Member of Standing Committee on Literature and Publications

The Editorial Board of the Woman's Division of Christian Service wishes to express their sincere appreciation for the privilege of being associated during the years with Bettie S. Brittingham. Together we shared problems and joys involved in the planning and printing of our literature and always we found Bettie ever willing to cooperate to the very fullest. Truly she gave her utmost for His highest!

—Mrs. E. LeRoy Stiffler,
Chairman, Editorial Board

Not once in her nine years of service as Editor of *The Methodist Woman* did Bettie question the wisdom of giving forthright emphasis to those crucial social issues that form the basis for Christianity in action. Such a policy sometimes brought criticism but she met it with courage, tact, fortitude of spirit, and an awareness of human need. Her genuine understanding and consistent co-operation advanced immeasurably the program of Christian Social Relations.

—Thelma Stevens,
Executive Secretary, Department of Christian Social Relations and Local Church Activities

Courage was personified in Miss Brittingham. When through the months bodily strength grew weak, she would not give up, nor lessen her accustomed work. She cheerfully met all demands and with a remarkable strength of will accomplished her tasks.

This courage was but one phase of her many-sided personality. One could mention her creativeness, her breadth of vision, her interest in people; but to me her courage outshone them all.

—Eloise A. Woolever,
Executive Secretary, Woman's Section, Division of Education and Cultivation

The May issue of *The Methodist Woman*, featuring Japan, the country to be studied in 1949-50, illustrates the effective way in which Miss Brittingham supported the current studies of the Woman's Society of Christian Service. We, the secretaries of Missionary Education, are grateful for her rich service in consistently presenting timely articles and attractive displays of the study books and materials.

—Elizabeth Stinson,
Secretary of Missionary Education

To the Wesleyan Service Guild, Miss Brittingham was more than Editor. Whenever she spoke to Guilds or worked with Guild committees, she generated enthusiasm and widened vision by her portrayal of the mission field and creative Christian living at home.

Nowhere were both her spiritual and practical leadership better shown than in her work with this organization whose members shared with her the responsibilities and opportunities of gainful employment.

—Marion Lela Norris,
Secretary of Wesleyan Service Guild

"Greater love hath no man than this, that he lay down his life for his friends."

Bettie Brittingham, as Editor of *The Methodist Woman*, was busy, yet never too busy to be of assistance to the student program when needed. She may be characterized by her willingness to serve.

May her spirit of service continue to be an inspiration to all who knew her.

—Dorothy A. Nyland,
Secretary of Student Work

It was a fortunate assignment that Bettie Brittingham was the Editor for youth materials. She gave completely of her glowing and expansive personality. Her understanding of youth and her passion for missions combined to make every illustration vital. My life is richer for knowing her whom I shall always cherish as a creative, devoted leader and close, personal friend.

—Helen L. Johnson,
Secretary of Youth Work

Miss Brittingham's concern in the work for children carried on by the Woman's Division both at home and abroad was a quiet, though vital one, and her contribution to its development was large. To all phases of the building of the Kingdom she gave richly and without stint. Her memory will remain with us to inspire and to bless.

—Ruby Van Hooser,
Secretary of Children's Work

The department of Missionary Personnel was enriched and aided by the personality of Bettie Brittingham. She was a true example of a Christian life, dedicated to the service of Christ and humanity. Her radiant spirit was contagious as she presented the need for workers at home and abroad, for she had learned that the life of service is the only life which can satisfy the deepest needs of the human spirit.

—Kathryne Bieri, Alice Murdock,
Secretaries of Missionary Personnel

In speaking for the staff of the Woman's Division about Bettie Brittingham and what her life has meant to that staff, I can think of just one word and that word is "devotion"—deep devotion first of all to her task and all that means in terms of hours, planning, and working out of detail; joyous devotion to the members of our Woman's Societies of Christian Service so that nothing brought her greater happiness than to meet with and speak to groups of Methodist women and become one with them; loving devotion to her friends among whom we like to think she numbered every member of our staff; selfless devotion which brought her to her office day after day, overcoming physical weakness, to push forward the work which was hers to do, and forgetting herself completely in her purpose, and happy in it. We all rejoice that we have had so many years of happy working together in common purpose and understanding. We shall miss her through the years ahead more than we now can realize.

—Henrietta Gibson,
Treasurer; Chairman of the staff of the Woman's Division of Christian Service

The National College has enjoyed the association that Miss Bettie Brittingham has had with the college as one of its trustees. She was a graduate of the Lucy Webb Hayes Training School which was merged with National College. Her fine spirit, her sense of balance, her ever-ready humor, added to her unique talents, made her one of the leaders of United Methodism.

—Lewis B. Carpenter,
President, National College for Christian Workers, Kansas City, Missouri

For some time Miss Bettie Brittingham served as secretary of the Methodist Press Association, of which she was a member. She was known and respected among her journalistic associates, not only for her recognized ability as the Editor of *The Methodist Woman*, but as "Bettie," a friend and companion in the work. Always constructive and positive, she made a significant contribution to Methodist journalism that will not soon be forgotten. In addition to the effort and ability put into her work, she revealed the kind of Christian service which makes a workman more than worthy of his hire.

—John E. Marvin,
President, Methodist Press Association

Bettie Brittingham was a personality whose Christlike spirit was felt by everyone whose life she touched. The radiance of her smile lifted the spirit of her co-workers.

She served always with untiring dedication, with creative vision, and with utter selflessness. She has left a spirit that will permeate every phase of the United Council of Church Women because she believed the way of unity is Christ's way.

Today we believe that she shares with us as we pray together, "Thy kingdom come."

—Executive Committee,
United Council of Church Women

The Foreign Missions Conference will greatly miss the effective leadership of Bettie Brittingham, who so often expended in its interests the resources of her keen and informed mind, and the riches of her willing and unselfish spirit. She had a rare combination of gracious personality, ability, and self-dedication, and placed them at the service of her fellow men.

—Sue Weddell,
Secretary, Foreign Missions Conference of North America

The Home Missions Council has lost one of its most devoted workers in the death of Miss Bettie S. Brittingham. For over twenty years she carried major responsibilities on different committees of the Council and helped us all to see the wider vision and to press forward together for a great advance in Protestant home missions in this critical period. She was an outstanding leader and because of her remarkable abilities and her utter devotion to the church she will be missed constantly in the Home Missions Council as an inspiring co-worker and loyal friend.

—Edith E. Lowry,
Executive Secretary, Home Missions Council of North America

Miss Brittingham's varied gifts in the planning of educational materials, in developing means for extending their circulation, and in counseling on business and financial problems, were all generously offered to the Missionary Education Movement through a long and devoted service on its Board of Managers. She carried with great loyalty and effectiveness the heavy responsibilities that she was asked to assume in many important phases of the Movement's work.

The whole fellowship of the M.E.M. is grateful to God for her service and her friendship and a wide interdenominational circle has suffered a grievous loss in her passing from us.

—Missionary Education Movement of the United States and Canada

Living Epistles in China

By EMMA W. WILSON

IN TIMES of foreign war or civil crisis, when schools and hospitals are disrupted or disbanded, there comes a realistic demonstration that the fruit of missionary endeavor is not ultimately in institutions but in living witnesses. In recent years of strife and calamity in China there have been no few witnesses among the common people to the Spirit of God working in individual lives. When I think of the fruits of the Spirit named by St. Paul, or the characteristics of the blessed ones as described by Jesus, there comes to my mind a moving talking picture of a Chinese Christian whose life dramatically exemplifies one or another of those qualities. It may be brief word pictures can bring to you an awareness of living, breathing epistles of Jesus Christ among the black-haired people of China, and open your eyes anew to others among the busy neighbors about you.

Mrs. Li, a Methodist preacher's wife, deaf since early womanhood, mother of eight children, was cook, washerwoman, and nurse for the family as one after another contracted tuberculosis, probably from the aged grandmother living in the home. Meeting each new trial of sickness, individual differences in her children, meager income of the parsonage, shelling of the home in the Japanese attack on the city, or limited rations of occupation days, her bright, cheerful smile never failed her. Whenever I grasped her roughened, work-hardened hand and looked into her shining eyes, I knew I was in the presence of radiant PATIENCE. Mrs.

忍耐性

Li has not had the opportunity to be a teacher or preacher of Christian truth like her busy husband, but by her example she is his worthy helpmeet. Recently, when he had forgotten about an important account book left in his keeping at the evacuation of the missionaries, Mrs. Li, learning of the repeated questioning, brought from a closet a brown paper package saying, "Could it be this?" Yes, there it was.

A tiny, round-headed girl, unhappy at home with her stepmother, was received into a rural mission day school, and later into the city high school. As she responded to the providence and the message of God, she became a radiant, happy girl, a sweet singer, and the president of the student Y.W.C.A. She was a promising and eager candidate for Christian work in the church. Then, during her last year in high school, she was stunned by the death of her father at the hands of bandits, and after only a few weeks came the attack on Pearl Harbor, which resulted in the closing of the university and the Bible school where her special training was to have been taken. All doors seemed closed to a homeless girl who had planned to find her fulfilment in the work of the church. But through a mutual friend she was introduced to a senior theological student and became the wife of the young preacher appointed to a rural circuit near the Great Wall, where she found joy in helping to bring Christian faith to a simple rural people. Not least was her happiness in teaching a farmer of fifty years to sing for the first time in his life, or in seeing her father-in-law and mother-in-law renounce Buddhism and receive Christian baptism. Her name is Kuei Jung, but to me it is JOY.

歡欣

Among the lowly workers of a mission station, the "bitter strength" people, there are also witnesses. When I think of FAITHFULNESS, I think of A Nan, tireless

忠心

messenger for the office and girls' school in Foochow, or of Ch'eng Second Brother, school buyer at Taian, or of Li Third, janitor and handy man at Keen School, Tientsin. Only recently, as the Christian institutions have reclaimed the property held by the Japanese military during the occupation, there has come to light another example of faithfulness that goes beyond wages or contracts. Chin Ming, who had been a Keen School workman before Pearl Harbor, had been kept on to work for the reorganized Japanese-controlled school when the Chinese principal and teachers were displaced. Loyal to the rightful owners of the property, Chin Ming kept his eyes open and made a memorandum of every piece of furniture and equipment taken away from the school, and by whom it was taken. By means of that memorandum, the Keen School staff, on their return after V-J Day, have been able to reclaim many articles that otherwise it would have been impossible to locate.

愛

LOVE that reaches out beyond the ties of family or personal affection to embrace those who have been left without home or kin, is illustrated by Miss Chu, a teacher who has found opportunity to become a teacher-mother. In a large Buddhist widow's and orphan's home supported by wealthy Buddhist businessmen, in the southwest corner of the old Tientsin native city, there is a small house and courtyard where Miss Chu, a Christian mother-hearted woman

as received about twenty orphan girls into a communal family. The girls range from five to eighteen or wenty years of age, each one having a share in the duties of the ome, learning to care for and nake her own clothes, attending he public school and the near-by Methodist church. Miss Chu and ier girls are a nucleus of wholesome living and Christian love in he midst of the non-Christian institution where the family is located and in the outside community. On reaching young womanhood, the girls are betrothed and married. As one goes out, another ittle sister may be received. The big sisters never forget the home hat nurtured them, but frequently visit and bring food gifts for the family.

仁慈

There is a GENTLENESS that calmly cares for the sick and suffering and remains at the post of responsibility when military and political changes threaten the safety and security of the hospital. That is the quality which the name of Mary Shih of Sleeper Davis Hospital in Peiping brings to my mind. A woman of talent, from a family of official position, Miss Shih has given her life to the profession of Christian nursing service. She is the teacher and example for new nurses in training. Her gentle spirit does not shout her praises, but her loving ministry witnesses to the selfless love that Christ brings into human life.

A daughter of an early preacher of Boxer days, after completing her high-school course in Gamewell School in Peiping, went down to an interior town in Shantung to work with her former missionary-teacher in that isolated station. In spite of the provincialism and prejudice against her, because of her Peiping origin, she labored as teacher, day-school supervisor, music instructor, and vice-principal for twenty years. Then, when reorganization in the mission discontinued the school, she remained among the people teaching music, Bible, and choir. In the spirit of Ruth she had said to the people of Taian, "Thy people shall be my people and thy God, my God." Missionaries who were once her companions in service had been absent from the station since 1940, but she lived on through the years of Japanese military occupation. In the afternoon of her life she has lost her home and personal possessions, and taken refuge in the nearest city held by the government of China. It was hers to labor humbly in an out-of-the-way station, while others sought higher education and position. Meekness in service; meekness in suffering; hers is a witness to something not of this world.

信心

FAITH in the very young, or faith in those of longer experience in life, both are to be found in China. At fifteen years of age, a young girl entered a street chapel service in outer Tientsin, heard the Christian message and believed. She learned

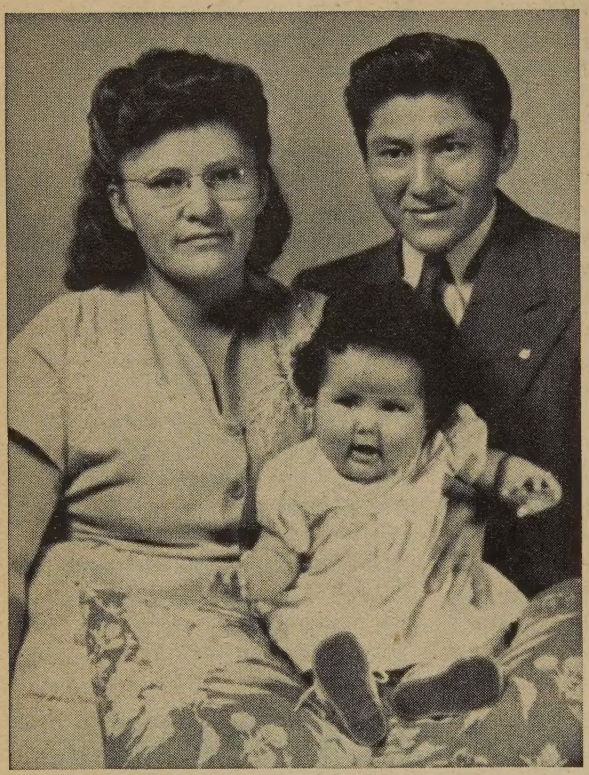
(*Continued on page 35*)

Right: **"The fruits of the spirit are love, joy, peace" (Galatians 5:22). Young Christian Chinese mother and her son**

Below: **Steadfastness is a characteristic of the Chinese Christian. A home worship service. The old man in foreground is holding a fire basket with live embers in it.**

Times Have Changed

By MURIEL DAY



Navajo family—Carl, Vina, and Gloria Todacheene. Carl will study at the University of New Mexico. Vina will be the missionary at Huerfano Community Center

On a somewhat recent visit to the Navajo Methodist Mission School at Farmington, New Mexico, I was reminded again that "times have changed." Over twenty years ago I made my first visit to the Navajo reservation. Well do I recall the times the Ford car had to be shoveled out of the deep sand with the shovel carried for such emergencies. In that year it took twelve hours to drive the 125 miles from Gallup to Farmington; in 1948, I flew from Albuquerque, a distance of 185 miles, in less than two hours. Even so, there are only 200 miles of improved highways on the reservation today, in a territory encompassing sixteen million acres!

The Navajo school itself is an illustration of marked changes which have been developed to meet new needs. The school plant consisted of a few buildings; today there are sixteen. The academic building, most recently erected, is a substantial brick structure with modern classrooms, library, auditorium, gymnasium, and a recreation room. It also houses many of the faculty members and has a well-equipped home-economics department.

The farm, too, shows contrasts, for it has expanded to include 100 acres of land under cultivation. In this irrigated section it has been productive enough to enable the school, in normal years, to have hundreds of quarts of canned fruits and vegetables, while enough beans for the school for the entire winter were put in the frozen-food locker.

The Ryder Memorial Chapel is a joy to behold. Its dark wood, hand-carved with a striking symbol designed by one of our Navajo boys, lends a worshipful dignity to the room, while beauty is also contributed by the two appropriate stained-glass windows. At the front is the long window representing the words, "Behold, I stand at the door and knock," while at the rear is the rose window, "Jesus, the Good Shepherd." The organ, the gift of Mrs. J. G. Meidenbauer of Buffalo, New York, adds to the worship services, while the lighted cross may be seen from the highway as its radiance shines from the chapel tower across the beautiful campus.

The student enrollment and the curriculum also show marked changes. In 1926, the number of students passed the hundred mark for the first time. In the school year 1947-48, there were 170 students enrolled. In 1929, the first class of eighth-graders was graduated; in 1948, fifteen high-school graduates received their diplomas. Yet this is a small number when we consider the need. With the rapidly increasing population, only 30 per cent of the Navajo children of school age are in either a government or mission school.

Expansion of the program at the Navajo school is in evidence in recent years. Through funds of the Crusade for Christ, two community centers have been opened across the reservation about thirty-five miles from the school. Traveling to one of them—Huerfano—on a Sunday afternoon, one finds that over 100 fathers and mothers have brought their children to the health clinic and to the service. They came in their wagons from the byways, or walked across the desert surrounded by sagebrush and mesquite. They had heard that the missionary nurse would save their children from the ravages of whooping cough. Twenty-one in the surrounding area had died of this disease which so often proves fatal to the Navajo.

They came for the fellowship of the service and for the message which was given in Navajo by Carl Todacheene, one of the 1948 graduating class, whose picture, with his family, is shown here.

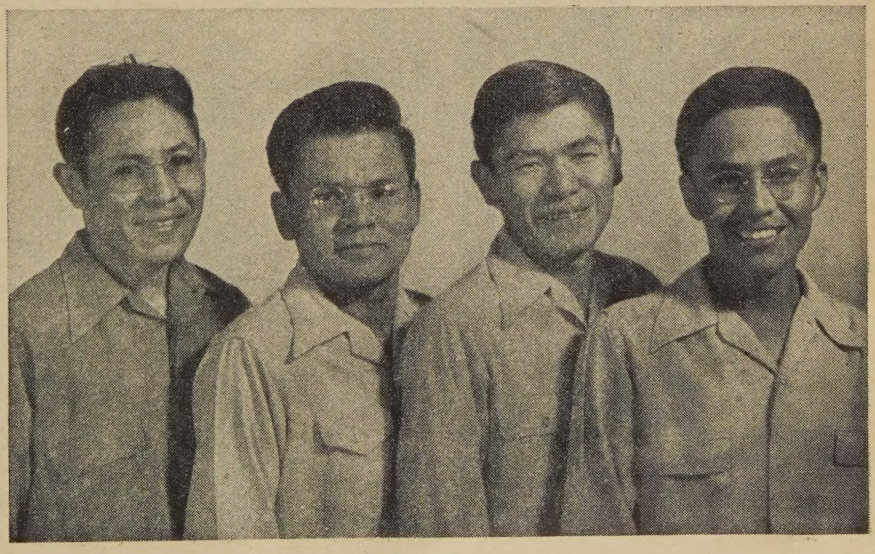
At the other community center at Bisti, Mr. and Mrs. Warren Davis, with Miss Inez Dennison as interpreter, have done valiant service as missionaries, beginning with a small primary school. The larger building was ready for forty boarding pupils in the fall. While this is too small a contribution for our church to make to the educational need, yet from this group may come some of those who may go on to the Navajo school and become our Christian leaders.

The horizons of the students have pushed back, for to some of the graduates Okinawa and Guam are living memories. Perhaps this accounts for the changed attitudes on the part of the students toward the school. As one of the graduates expressed it, "When I was here in 1943, before I went to war, the students showed little interest in their share in the school. This year the class of 1948 made a gift of money to the school." Through the year, younger and older pupils have shown their appreciation to their teachers in thoughtfully presenting them with simple gifts. Mr. Willard P. Bass, the superintendent, who also serves as coach, was greatly surprised when the athletic team from the 1948 graduating class presented him with a trophy in appreciation of his excellent direction.

An increasing interest is being shown by the students in genuine Christianity. The medicine man is rejected by those of the younger generation who have come in contact with Christian teachers at the Navajo school. Furthermore, they are sharing their religious experience. Last summer the boys' quartet went with Mr. and Mrs. R. J. Drake of the school staff to sing and testify in churches in the Middle West. Their station wagon carried the sign, "Drakes, missionaries to the Navajos."

One of the most beautiful contrasts with the past was the wedding of Miss Inez Dennison to Mr. Sampson Yazzie, who were married in the Ryder Memorial Chapel. The bride wore a white brocaded taffeta dress with a long veil. The groom is a senior student at Haskell Institute, Lawrence, Kansas. The marriage ceremony was translated into Navajo, that all might understand.

Although times have changed at the school, the senior class of 1948 connected the past with the present by laying a memorial walk from the academic building to the home of the principal, Mr. W. M. Malehorn. They used stones which they had brought from the spot where the first school had stood at Hogback. The initials of the students are imprinted in the stone for future friends of the school to see and exclaim anew, "How times have changed!"



Above: **Basketball team, winners of district championship**

Right: **Navajo Quartet**

The Home God Gave

By MARION WALKER

It was the night for the monthly Leadership Training Rally and Fellowship Supper at Eden Home. Out in the evening air rang the closing words of a song often used there in the way of welcome and loving encouragement for members of the dormitory family. It was to the melody of "Tell Me Why the Stars Do Shine." The words were:

"Because God gave our Eden Home true,
Because God sent you, that's why we love you."

"Every time they sing that song I wish they would sing it just once for Dorcas, because my heart's so filled with gladness that she brought me here," whispered fifteen-year-old Lena to herself.

Ordinarily there were only ten or twelve at the co-operative club table where Lena ate, and an equal number with the other dormitory co-operative family. However, tonight not only the combined Eden Home co-op club folks and their fellow high-school student members of the Eden Leadership Training Class were present, but also twenty representatives of local Sunday-school teacher-training classes from towns located in near-by fringes of four adjoining provinces. Altogether they totaled over forty.

"I am glad I voted for David's macaroons for dessert instead of Pedro's bananas," thought Lena, as she noted with what evident relish the folks ate the macaroons, and then caught a glimpse of the confident, pleased expression on David's thin face. She remembered how hard David had worked in the garden to get the cassava ready in order that the dormitory family might be proud of their share of the potluck supper.

What a joy it had been for Lena to come to Eden Home and find herself again a member of a Christian family who loved her for her very own sake, instead of being with distant kin who valued her only for the amount of work she could do for her board and keep. In those new surroundings one forgot to be ashamed to eat enough to fully satisfy one's hunger. Like the other shell-shocked, insecure orphans who came to Eden Home, Lena's nerves soon became steady. Her only embarrassment was that she grew right out of her scanty supply of clothing. Fortunately, Miss Paulina, the Bataan-Zambales District deaconess, and everybody's big sister, had her headquarters at Eden Home and always seemed to get an answer to her prayers for their needs just at the right time. When Lena's dress supply was getting low, here would come David from the post office staggering under a load of relief bundles from the States. Miss Paulina, all radiantly thankful, would hurry to welcome him and, assisted by Dorcas, they would get busy "distributing." What fun it was to help them make up bundles for needy village families, and then suddenly to find tucked in among them a little bundle with her own name on it.

Lena slipped back into her place at the Fellowship Supper table. Miss Paulina and Miss Evangelina, the Pampanga-Tarlac District deaconess, led in the words of the well-loved hymn, "This Is My Story, This Is My Song," which was a signal for folks to begin sharing their good news.

"We are so thankful to God that we were able to begin rebuilding our children's department last week," happily announced seventeen-year-old Josefina. "We are having so many children that we have no more room for them."

"Yes," chimed in her younger brother proudly, "we have over

A Deaconess of the Philippines

one hundred every Sunday, and there are plenty of other places like ours in Bataan. It's because we delegates have found out at IDEI how to tell Bible stories and learned so many new songs that now we can teach with real vigor and enthusiasm!"

Lena remembered the story Dorcas had told her about this beautiful young deaconess whose pastor-husband had died in prison camp. Juliana had come soon after the postwar reopening of Eden Home, saying, "Just let me wash dishes; I can't do anything which requires thinking." And even dish-washing was none too easy, because one hand had become partially paralyzed during those terrible war years of grief and privation. Then faith was revived, and mental healing came.

"Because my home is located so far away, I cannot often come here for the rallies," began Ruth, "but I am so thankful for the Student Volunteer News Letters you are sending out from here to encourage us. When my worldly relatives offer many inducements to get me to give up plans for becoming a deaconess and go into a kind of work which pays a high salary, I am thankful for new inspiration to go on."

"And what a great future there is for our church with nearly one

undred and fifty Student Volunteers now preparing for full-time Christian service," encouragingly remarked Miss Evangelina.

"We, who stay right here at home on Sundays, reach over one hundred young men in our Sunday prison services, and then have them again in a Wednesday Bible class," beamed Miss Ramos, the Eden Home matron.

David nodded and leaned forward eagerly as Miss Ramos spoke, because he had, all of his own accord, taken upon himself the responsibility for the prison services. He felt that the young radicals who were there as political prisoners were much like co-orphans. David, who had been converted only two years before, had the full assurance that all these unfortunate youth needed was to find Christ as their true leader.

When members of the Eden Home family spoke, Lena noticed tears in Dorcas' eyes, and felt sure she must be thinking that she would soon graduate and go away. Whenever Lena thought of Dorcas' leaving, that terribly lonely, frightened feeling swept over Lena again, just as it had in evacuation camp, when she realized that she was left entirely orphan.

"Tonight, after the lights are turned out, I'll go to Dorcas and beg her to help me find a place to work near the deaconess schools," said Lena to herself. "I may not be able to finish high school as soon, and I shall miss Eden Home—"

Fortunately, Lena's train of thought was interrupted by Dorcas, who stood to give her testimony. Mixed emotions swept over Lena as she listened. She was thinking so hard, she could not fully grasp all Dorcas was saying. Still she heard:

"It is like a miracle that after having been delayed in my studies for ten years, I am at last ready to go to Harris (deaconess training school). I shall continue to look to this as my true home. I shall be praying that the blessings you now share with so many will be multiplied."

Tears sprang to Lena's eyes as she listened to Dorcas. She realized that she must stay on at Eden Home and help keep the same sweet spirit there which had been such a blessing to Dorcas and the others. As David had just said, she knew it was cowardly to be silent, but when she tried to speak her voice scarcely carried any further than Brother Bob. "I am thankful to God that I still have three years to stay here and help make this the kind of home God wants us to have —a home where we find His love in a hundred ways."

Perhaps not many heard Lena's words, but they understood the spirit in which they were spoken, and Lena could see this in their faces. Moreover, Brother Bob, who had but recently learned to speak before an audience as he went with Eden Home folks to the hospital services, found in her words the necessary incentive.

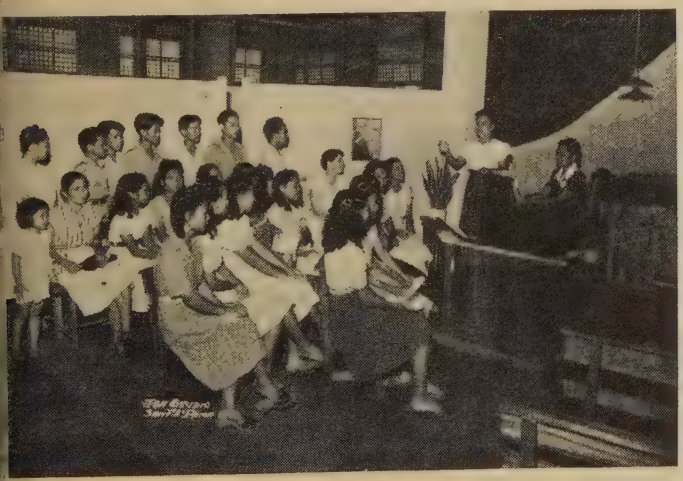
"You know I'm not a speechmaker, but I want to add to Lena's testimony," began Brother Bob, clearing his throat. "Coming here and having fellowship with you Student Volunteers has convinced me more than ever that I want to go on with my plan to become an agricultural missionary. I have enjoyed seeing you self-supporting students learn to fix your chapel and make this building into a real home. I would have enjoyed it more if I had known better how to advise you about your garden, so that you could feed more Student Volunteers who want to study. Even though I feel called to go to India, it will do me a lot of good to think of you as my co-workers —carrying on your share of Kingdom building here in the Philippines.

"I'm very glad I can remember the ones like Lena and David who will keep up the Eden spirit after Dorcas and the other seniors have gone to Harris Memorial Training School and the Seminary. I believe we ought to sing first to Dorcas and then sing to the ones who will take her place."

While Lena's eyes shone like stars, and David closed his to hide his tears, Eden Home walls echoed with:

"Because God gave our Eden Home true,
Because God sent you, that's why we love you."

Then there followed, "Praise God from Whom All Blessings Flow."



Demonstration Class at Leadership Training Rally, Eden Home

Eden Home is a hostel or dormitory located in San Fernando, Pampanga, in the Philippine Islands. Students attending the government private schools in San Fernando live here, with one building caring for boys, and one for girls. It is headquarters for the MYF and other student activities; and on Sunday evenings religious programs for the young people of the city are given.

Such dormitories fill a great need, as in the Philippines there is usually only one large public high school for each province, located in the provincial capital; since young people must thus leave home to attend the high school, our Methodist Mission has developed this dormitory system.

Young Methodists in South America

By NINA MILLEN

Youth goes forward

LAST SUMMER a dream came true for me. I went on a trip to South America. I flew from Belem on the Amazon down through Brazil, Uruguay, and Argentina, over the Andes to Chile, and up the west coast through Peru and Ecuador. The trip took three months, and it stored my memories with riches that will last throughout my life. A friend went with me, and her companionship added to the pleasure of the journey.

Because we both were interested in the work of the church, we were eager to stay at mission schools and farms and colleges whenever we could. Throughout our trip we observed the work that was being done in them, particularly with children.

Many of our visits to mission stations were made possible for us because of the interest and foresight of the executives of the Woman's Division of Christian Service. Before we left we were informed of the work that we might see. In every place where we stopped, our welcome was assured by letters written ahead of our coming.

Because of such contacts, we were able to observe the training of many of the Methodist children, as we made our way around the continent. We were pleased with what we saw. In Sunday schools and institutes, in homes and in mission schools, on mission farms and in mission stations, those children were receiving sound Christian training.

In Rio de Janeiro, we stayed at Bennett College, living in the dormitory and eating our meals in the dining hall. As we went back and forth we saw the girls at work and at play. Girls studying, girls walking across the courtyard with books under their arms, girls chatting in groups, girls playing games together. And such bright, attractive girls they were! They seemed to be making the most of the opportunities offered to them at Bennett. Many of Brazil's women leaders of the future would come from here, we thought.

When Sunday came in Rio, we arose and started for a Methodist church school. The scenery, when we raised our eyes, was spectacular; the houses were strange to us, the street names were unintelligible. But once we entered the gateway of the church, we felt at home. Neatly dressed children were hurrying to their classes. The leader of the cradle roll was adding a new name to a ribbon that dangled with a shower of others from a large illustrated poster in the church vestibule. A class of junior highs was gathering under the shade of a tree. From within the church building came the hum of happy voices. We wanted to see the youngest ones, so we were led to the big sunny room where they were meeting. They were already at work around their tables and were too interested to pay attention to visitors. The teachers made us welcome and proudly showed us their equipment. The language barrier was there, but it was not great enough to stop the interchange of friendship.

On that first Sunday in Rio, we learned anew the strength of the Christian bond that brings to men's hearts the knowledge that they are brothers, no matter what their language or their country might be.

Everywhere we went among Evangelical people, we found the same feeling of friendship, trust, and understanding. The world family of Christians became for us a living reality. A few days later we went to visit the People's Central Institute, set in the midst of an area of poor homes in Rio. The institute stands midway up a steep hill. Above it, tier on tier, clamber the small wooden shacks that house the poor. From these homes are drawn the children who attend the institute. We visited the boys and girls at work in their classes, and we heard them sing some delightful songs. But our hearts were captured by the kindergarten children who were blowing bubbles on the lawn. In that poor area, here were little children, as brightly clad as flowers, and as gay as butterflies. The institute had helped to give them food for their bodies, and now it was supplying the needs of their minds and their spirits as well. It kindly mark was already upon them, and probably would be there for life.

A week later we visited a Brazilian family in the town of São Carlos, out from Sao Paulo. For a day we were part of a loving family circle, and we saw how the children were being given Christian training, both by father and mother. There were five children in the family, and the relations between them were of the best. Older sister took care of baby brother with gentle care and patience. In fact, all the family shared in the task of looking after baby brother.

From São Carlos we went to Ribeirão Preto. We stayed at Colegio Americano, which was closed for vacation. At first we were disappointed at this, but soon we saw that it gave us a chance to get acquainted with some children. We wished to take a sequen

of pictures about children in Brazil, and this seemed a good place to do it. The teacher suggested two little school friends, Beatrice and Diva, as likely subjects. They were polite and co-operative and patient. They kept little brother José Carlos pleased and entertained. From the teachers we learned that they were good pupils.

Three weeks later we were staying at El Vergel, the Methodist farm in Chile. Again we were taking a sequence of pictures, this time of two boys who went to the primary school there. We tramped over the fields with them, snapping pictures as they rode horseback, drove a cart, fed a pig, watched the ducks, and played with the dog. We even managed to get some pictures of one of the boys at work in school. We saw at firsthand how the farm provided hot lunches for all the children in the school. It was clear to us that one of the best ways of helping the farm families was to look after and educate the children of the coming generation.

In Peru we saw the Lord's Acre plan at work. A new church was being built. Mission money was taking care of the construction. The congregation were to be responsible for the furnishings. They had taken it upon themselves and had made their pledges. The carpenter was building the pulpit. A woman was giving a pig. Another woman was caring for it until it was grown.

The pastor's son had made his pledge. He was to give guinea pigs, which in Peru are used as food. In the corner of the yard was a pen. The nine-year-old boy took us to it and proudly showed us his pets. They were more than pets to him. They were his share of the church work as well.

One friend we met told us that the best workers came from the boys and girls who were trained in the church school and mission schools. When we saw these children we knew that we were looking at tomorrow's leaders of South America.

"Speak for it" in Spanish!

"He's not heavy—he's my brother"

"These little pigs went—to church"

Seventy-five Years of Pioneering

By WILMA CONGER PERRILL, M.D.

On January 1, 1874, Dr. Clara Swain admitted the first patient to the newly built hospital in Bareilly, India. This was a significant day, as up to that time there had been no hospital in India to which a sick woman could be taken. Until Dr. Swain's arrival in 1870 there was not a woman doctor to be found in the whole country, and as the custom of purdah was strictly observed, women stayed at home to suffer and, all too often, to die for lack of medical care. Seventy-five years ago the people of Bareilly recognized the new venture to be a good thing, and it was not long before Dr. Swain's hospital was filled with Hindu, Mohammedan, and Christian patients.

On January 1, 1949, the hospital in Bareilly, which now bears Dr. Clara Swain's name, had an admission list of one hundred and one patients. This list likewise included patients from all communities and classes. Unlike the conditions of seventy-five years ago there are now other hospitals where women can be treated, but the public still recognizes a good thing. All over India mission hospitals are preferred above all others, and the Clara Swain Hospital is no exception.

Dr. Swain started with only a few beds. Today there are one hundred, although the number of patients often exceeds this. A new building is being constructed which will provide for forty more beds, and there is little doubt but what they will soon be filled. The old dispensary building, opened in 1873, still stands, and every morning presents a scene of teeming activity, with out-patient clinics. The original hospital rooms for patients are still in use, but Dr. Swain would have difficulty in recognizing the rest of the hospital. Through the years changes and additions have been made, and a large expansion and building program is now in progress.

Dr. Swain's staff consisted of Indian helpers whom she herself had trained. She must often have wished for advice and consultation with another American-trained doctor. She had no missionary nurse at all, and had probably never even dreamed of a business manager or laboratory technician. Today there are five missionaries at work in the hospital: two doctors, one nurse, one business manager, and one laboratory technician. To work with the medical missionaries, the staff includes four full-time Indian doctors, plus three others on a part-time or intern basis. Our missionary nurse and laboratory technician each have classes of students, and the business manager requires the help of three Indian assistants to keep the management and finances of the hospital running smoothly.

In 1874 the great need was for a hospital for women, and Dr. Clara Swain was the first one to provide for this need. As the years passed, the men of the community were impressed by the loving care their womenfolk received, as well as by the high standard of medical treatment. They kept asking why this service should be limited only to the women and children. It was with great concern as to the possible consequences that, in 1941, a part of the hospital's wards was set aside for men. From that time there has been no lack for patients in these wards, and the demand is increasing constantly.

The "Bareilly Hospital for Women" of 1874 began as an outstanding piece of Christian service. Now known as the Clara Swain Hospital, and seventy-five years later, it still constitutes an important part of the Christian work of The Methodist Church in India. In this hospital it is possible for any person to obtain treatment regardless of religion or social status. In years past, government officials have been well satisfied with the care they received, and penniless beggars have left the hospital restored to health by the treatment and food given them free. Medical and nursing standards are kept as high as in the United States, and a Christian atmosphere is stressed. New drugs and treatments are put into use as soon as they become available.

A walk through the wards discloses the wide variety of cases and types of persons receiving treatment. In the east wing are a young missionary mother and her newborn son. This woman and her husband are stationed many days' journey back in the mountains, and this is their nearest mission hospital. Near her is an elderly Anglo-Indian woman awaiting a serious operation for cancer. Both of these patients will be able to pay the cost of their treatment and care.

The men's wards are overcrowded, as usual. In a private room is a wealthy young Hindu man who lives in a village many miles from Bareilly. His hand was caught in a wheat-crushing machine, and the local doctor saw no way to treat him without an amputation. He insisted on coming to Bareilly, where an extensive skin-grafting job is in progress, and there is every hope that in a few weeks' time he will leave the hospital with a useful hand. In the general ward is a retired Methodist preacher, Rev. Pope Singh, who is recovering from an abdominal complaint and at the same time helping to spread the Christian message among his fellow patients. Near him is the undersized, twelve-year-old son of one of the hospital workers, with a noninfectious type of tuberculosis. His father is dead and his mother could not afford to

give him the proper food and other medicines, so he is receiving them free from the hospital.

The children's ward is full of children with broken bones. The latest arrival is Shama, an orphan from the Warne Baby Fold. While playing on the swing she fell and broke her leg. She is not at all perturbed by her experience, and will no doubt be a heroine when she returns to the baby fold. Other patients in the children's ward are not always so encouraging, as there are usually a number of malnourished children, some from wealthy homes where their parents just didn't know how they should be fed. Some of them got opium when they cried of hunger.

The atmosphere in the women's surgical ward is generally cheerful, with many patients recovering from all sorts of operations. In one corner is Shanti, a fourteen-year-old Hindu girl who had a bad fracture of her hip. One day she found monkeys were stealing the food intended for the family's dinner, which she had left on the flat roof of her house. In chasing them away she went too near the edge, and fell to the ground twenty feet below.

The patients in the maternity wards spend long hours comparing notes with each other and exchanging ideas on bringing up their children. Many of them have had a number of babies whom they were not able to raise, and they hope for better "luck" this time. The newborn infant nursery is as noisy a place as in any hospital in America. There are even three little premature infants, each one weighing about three pounds, and all doing well. The one electric incubator that the hospital has must be shared by all according to need, and during one critical period two of the babies occupied it at the same time.

Just outside the hospital building is a colony of about a dozen tents in which are living tuberculosis patients and their attendants. They are receiving streptomycin and other modern types of treatment while waiting to go to regular tuberculosis sanatoria. The wife of one of the wealthy men of Bareilly occupies one tent, and a practically penniless refugee from Pakistan another.

In comparison with present times, Dr. Swain's hospital was exceedingly simple. She had no laboratory and no X-ray to help her in difficult diagnoses. The sulfa drugs and penicillin had not been dreamed of. Blood transfusions were never attempted, and most cases which today can benefit from surgery had to go without this chance in 1874. Even today, mission hospitals do not have all the fancy, chrome-plated equipment found in America. Just as did Dr. Swain seventy-five years ago, doctors and nurses must improvise and use materials found locally, and change and adapt procedures to conform with local customs to some extent. Dr. Swain was a true pioneer, and her hospital continues to pioneer in the new India which is still a needy India.

In the Children's Ward (inset)

Clara Swain Hospital Building (below)

Methodist Prints

Three Measures of Meal

By PHOEBE ELIZABETH EMERY

THE YEAR 1889 was a momentous one for three sleepy cities in man-ruled, caste-bound India, although its sleepers scarcely stirred in their dreams to recognize the fact. In each one of the three a Methodist woman had cast in a little leaven which went to work in its secret way until now, after sixty years, it bids fair to leaven the whole lump.

Baroda, capital city of the independent state of Baroda, with its Gaekwar, proud descendant of a long line of Hindu royal rulers, seated firmly on his throne, dozed peacefully behind its solid mediaeval walls in those faraway days of 1889. The year before a queer family of foreigners had arrived from some far, outlandish country, but no one had paid much attention to them.

When Mr. and Mrs. F. E. Frease were appointed to Baroda as missionaries of the Methodist Board in 1888, they brought with them Miss Anna Thompson, sister of Mrs. Frease. She quickly saw the great opportunities for service among the Indian women, cut off from the world in their secluded *zenanas,* so she applied and was accepted as a full-time missionary by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

It would be interesting to follow her as she slowly won her way into the hearts and homes of the curious women of the city, but we are concerned principally with the most revolutionary thing that she did that very first year when she opened up that unheard-of thing, "A School for Girls." Three little Christian girls, children of our first converts in the city, were the first pupils, and as they lived too far away to come and go through the streets of the city, they were kept in the home of the missionary. The school had a slow growth, but by the end of the year there were five Christian girls in the newly organized hostel, and eight or ten Hindu and Parsee girls from some of the more progressive families were attending as day scholars.

Let us delve back into the archives of those early days and meet one of these girls as she lives again in the pages penned for us by Miss Thompson. "A girl by the name of Dunni came to us one Sunday evening about a year ago. She had walked twenty miles that day, and reached the mission after dark, footsore and very hungry. Her father and mother were both dead. Her uncle was not kind to her and made her work very hard. That morning she had done something to displease him, so he had turned her out and tauntingly told her to go to the Christians. So Dunni started out to hunt us, and after walking all day she finally arrived."

A mountain girl plays her Indian sitar

Miss Thompson goes on to tell how Dunni became a little mother to the smaller girls in the hostel, and at the end of the year won the prize for being the kindest and most helpful girl in the entire school.

The year 1899 saw the beginning of a great famine in that section of India. It lasted until 1901, and the school was flooded with starving waifs. New dormitories were built, only to be filled as fast as erected, and when the rains came at last and the great famine was over, the tiny, one-roomed school had developed into a large orphanage.

In 1918, the splendid new school building known as the Webb Memorial was dedicated. Ten dormitories house the girls whose homes are too far away for them to attend as day scholars. The total enrollment of the school last year was almost equally divided between lower grades and high school.

Miss Virginia J. Solanki was the first girl to finish the Webb Memorial High School. After teaching and acting as principal of the school, she came to America on a Crusade scholarship and earned her Master's Degree at Scarritt College. Three other graduates have earned their B.A. degrees in India this past year, thus bringing the total number of college graduates up to thirteen. Helen (Isudas) Kristnukhti, wife of the first Indian missionary to Africa is also a graduate of this school.

Muttra (now called Mathura),

the reputed birthplace of the great god Krishna, is one of the most sacred cities in India to the devout Hindu. That would not seem to be a very auspicious place in which to cast a handful of the precious leaven; but Miss Fannie Sparks, one of our pioneer Methodist missionaries, saw the need rather than the difficulties and decided on this citadel of Hinduism as the place to locate a home for the training of Indian young women as deaconesses and other religious workers.

One could not wish for a better place in which to train the students in doing practical field work, as they went out day after day with their consecrated teachers to meet and mingle with the hordes of pilgrims who came to visit the sacred shrines and wash away their sins in the holy Ganges. During the first year, the eleven young women who comprised the student body preached the gospel to 22,000 listeners in the city and near-by villages.

This home became the Blackstone Missionary Institute, the most important center for Bible training for women in our Indian work. There are two departments, one giving all its work in English and the other in Hindustani.

In 1891, a girls' school was opened in connection with the training school, and this has grown along with the former until it is hard to tell where one leaves off and the other begins. Each decade has seen the erection of new dormitories and other buildings to house the ever-expanding departments.

Since 1935, a normal school has been added, so the graduates now go out as full-fledged teachers capable of teaching not only Bible but also anything else that may be demanded of them. Up to the present, 3,415 students have passed through the portals of the school.

One of the greatest contributions of this school has been the many trained wives that it has given to the village pastors. Much of the credit for the great mass movements toward Christianity that have occurred in this part of India might rightfully be given to these consecrated, Bible-trained young women who have stood shoulder to shoulder with their preacher husbands through days of sowing and reaping.

While the leaven was beginning its work in the mass of Hinduism, another great religious community was lying untouched in the very heart of India. Five hundred miles to the south, the old walled city of Hyderabad, with its teeming Muslim population, would have laughed in scorn had you told it that the queer white woman who arrived all alone in its midst in that year of 1889 was to start something that would have a profound influence on the whole future of the city.

Miss Blackmar came with nothing but her salary of $600 a year and an appointment from Bishop Thoburn to open up work among the Muslims, or Mohammedans, as they were then called. Nothing daunted, she rented a house and then sublet a portion of it to pay the rent. Here she opened up a school outside the walled city, and three years later she was able to secure a foothold within the walled city itself, and opened up its first day school for girls.

About ten years later the school outside the walls was able to move inside, and today it stands as the great "Stanley Girls' High School," with its enrollment of over 1,000 pupils, of whom about 40 per cent are Christians. Here Muslim girls have cast aside the heavy veils still worn by millions of their Muslim sisters, Hindu girls laugh to scorn the old taboos of caste, and Christians, Muslims, and Hindus study, work, and play together in the glorious freedom that was once only a dream in the heart of a Methodist woman with a handful of leaven.

A fine Methodist high school for boys has grown up alongside the one for girls, and this year the two schools gave a creditable production of "The Messiah" before an audience of over a thousand, composed not only of the elite of the city, but also of members of the entire Hyderabad Methodist Conference gathered in that once closed city in their tenth annual conference.

"Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." (Luke 13: 20-21.)

APPRECIATION

We are deeply grateful to the many friends in the Woman's Society of Christian Service for cards, letters, wires, floral tributes, and many expressions of sympathy. "Our Bettie" gave herself to the work she loved and we find comfort in fellowship with you, her friends.

(Mrs. J. G.) Emma J. Brittingham, *Mother*
Albert H. Brittingham, *Brother*

The first graduate of Webb Memorial Girls' School helps to break ground for the Hill Memorial Boys' High School, Baroda

Of One Hunger

By HELEN PATTEN HANSEN

A WORSHIP SERVICE

Setting: The pulpit platform, bare of everything except a large white cross on a triple pedestal. If illuminated cross can be secured, to be turned on at the final chorus, it will be most effective. A darkened house, except for special lighting.

Participants: Chinese or Korean, Latin American, Japanese, American man, woman of India, European refugee, American Negro.

Music: (*Organist, soloists, and chorus are the important background.*) 1. Tenor solo, "If With All Your Hearts," from the oratorio, "Elijah." 2. Hymn No. 210, "I Heard the Voice of Jesus Say" (*The Methodist Hymnal*).

Lighting: As each speaker comes forward, he or she is spotlighted *only while speaking*. The spot must not at any time reach the front, so that the tableau may be formed in the darkness. During the hymn, "I Heard the Voice of Jesus Say," it is dark during solo voice on first two lines of each verse. Light comes upon tableau as chorus sings last two lines. The following colors are suggested for the lighting:

1. Tableau of dejection—blue.
2. Tableau of hope—red.
3. Tableau of joy—amber.

Secure rheostat connection if possible in order to fade the light on and off.

Antiphonal Singing: As the house is darkened, the organist softly plays the hymn, "Watchman, Tell Us of the Night." Two candle-bearers make their way slowly down the outside aisles and sing the first verse antiphonally, continuing to the choir seats, as organ repeats music of last two lines.

Silence

Voice (*from the front*): Thou hast made us for Thyself, O Lord, and the hunger of the human heart for Thee is felt and heard in every land, among the peoples of every race and clime. We hear their cry. It echoes in our hearts.

Organ Music (*softly*): A few bars from "If With All Your Hearts."

Chinese Woman (*as she goes slowly down the aisle from the rear*): "Oh, that I knew where I might find him, that I might come even unto His Presence. Oh, that I knew—Oh, that I knew—"

Organ *picks up the "Elijah" refrain, "Oh, that I knew," thus introducing the singing voice that follows.*

Man's Solo Voice: "If with all your hearts ye truly seek me, ye shall ever surely find me: thus saith our God." (*Organ repeats last four notes.*)

Latin American (*on other side from the rear*): "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God!"

Man's Solo Voice: "If With All Your Hearts" (*second refrain*).

American Man (*from the rear*): In the confusion of our secular civilization, in the feverish din of the pleasure-mad, in the surfeit of material things, in the blind selfishness of our careless living, we have lost sight of Thee. Where art Thou, God?

Man's Solo Voice: "Oh, that I knew where I might find Him, that I might come even unto His Presence—"

Woman of India (*halfway to front*): God of the universe—and there must be a God—

"Lead me from the unreal to the Real,
Lead me from darkness to light,
Lead me from death to immortality." [1]

I seek Thee, God!

Man's Solo Voice: "Oh, that I knew where I might find him—"

Japanese Woman (*halfway to front on other side*): From devastation and want, from defeat and disillusionment, we seek new ways of life, a new faith and hope. We seek eternal truth and a living God!

Man's Solo Voice: "If with all your hearts—" (*last section to end*). (*Organ ceases before final chords in the score.*)

[1] Upanishads.

European Woman: Out of the depths have we cried unto Thee, O Lord, from the prison camps of Europe, from ruined homes, from starving children, and the haunts of death. To Thee do we turn for hope, for comfort, for courage to begin again! (*Agitated chords.*)

Negro Man (*coming forward quickly and speaking with passion*): "Bewildered we are, and passion-tossed, mad with madness of the mobbed and mocked—straining at the arm-posts of Thy throne, we raise our hands and charge Thee God— What meanest Thou? Tell us the Plan; give us the Sign! Whisper— Call— Speak, Great God— The Way, O God, show us the way—point us the path!" [2] (*Climactic chords.*)

Silence

Soprano Voice (*gently*): "I Heard the Voice of Jesus Say" (*The Methodist Hymnal*, No. 210, second tune).

Chorus (*Last two lines*).

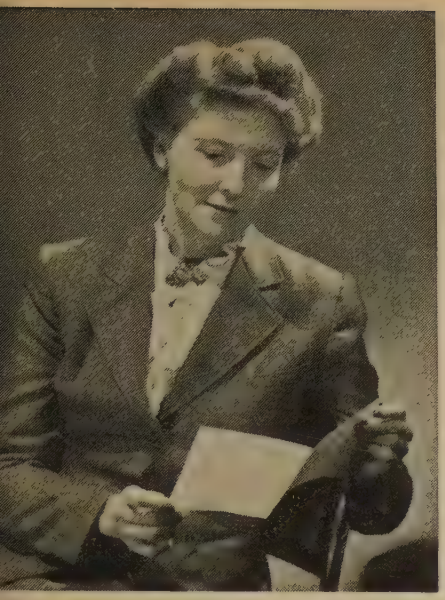
Tableau of Dejection: During chorus singing, the floodlight comes up on the cross, revealing a tableau of the speakers in postures of prayer and dejection. Light goes down during first two lines of second verse while tableau rearranges.

Tableau of Hope: Light comes up on chorus singing in second verse, revealing group in attitudes of gladness, hope, and worship. They join in final two lines.

Tableau of Praise: During solo singing of third verse, tableau rearranges itself in a joined circle of praise and adoration before the cross. Meanwhile, a number of others in foreign dress have pressed forward to join them. They are ready to join in final chorus. Light goes down on chorus singing as circle drops hands and raises them in praise. The extras draw in nearer, raise their hands also and join in chorus.

(*Continued on page 28*)

[2] Weldon Johnson



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"What Will My Attitude Be?"

By MRS. LOYAL A. CURFMAN

Ewing Gallowoy

Do you remember the story of the African mother who sat on the river bank with her two sons? One was crippled, pale and sickly; the other, just a little older, was robust and healthy and beautiful. The river was almost at flood stage, swollen and treacherous. For some reason, the superstition-ridden mother thought she was forced to sacrifice one of her sons to the angry river god. She gave up the perfect child, and when a missionary demanded "Why?" she drew herself up with dignity and replied: "I don't know what sort of a God the white man worships, but my god asks for my best."

I have been thinking of that story today. And wondering. My oldest daughter is attending a vocational meeting held by our conference at a near-by Methodist college. She is sixteen. She is healthy. She is intelligent. She is thinking of what she will choose for her lifework.

Suppose she comes home with the ambition to become a foreign missionary, or a deaconess, or an I-3, (or whatever corresponds to our J-, K-, and I-3's in a few years?) What attitude will I, her mother, take? Have you ever asked yourself that question?

Let me say immediately that, unlike the African mother, mine will not be a sacrifice. In fact, I hope that it will not be *my* choice that directs my daughter's life, but rather her own, guided by God.

What are the possibilities that she will make a wise choice? First, she knows God—after a fashion, honesty forces me to qualify. We are a churchgoing family. We uphold the church by our prayers, our presence, our gifts, our service—a little heavier on the last three than the first, perhaps. We do not have family worship as our grandparents did. We have set no particular time to read the Bible. We follow no devotional reading, as a family. We do have our Bibles, we read *The Christian Advocate, World Outlook,* and discuss some of the articles now and then. Sometimes I quote an article from The Methodist Woman or *The Christian Home,* both of which I read thoroughly.

Too, the children have always attended church school and youth fellowship and have taken part in youth activities in the church and district. I wonder if we have helped her to know God?

As I think about the possibility of her choosing her life's work, it seems to divide itself into three points of view: ours, hers, God's. Of course, they overlap and intertwine.

Her father and I have tried to bring her up as a healthy girl, physically, mentally, morally, and socially. We immunized against every disease the doctor's needleful of serum would combat; we straightened teeth; we gave vitamins, tonics; we answered all the questions in and out of the books; we chose our home in relation to good schools, good churches, good environments; we played and worked and entertained together as a family; we took part in church, school, and community projects; all of this and more. Why? Well, we have hoped she would grow into a happy and useful adult.

On her part, she no doubt wants to be happy. She wants to "make her mark" in the world. She enjoys people and gets along well with them. She likes to plan a course of action and follow it through, come what may. She likes new experiences and she adjusts to new circumstances. She is reasonable. She has high ideals. She is religious.

Does the church need these attributes? Can God's work—here or some place else—use a young woman like this? Does the church present a large enough opportunity for a young person today?

I ask myself: if my daughter feels the call to give her life to God's work, what will my attitude be? Have you asked yourself that question?

Home News Flashes

In Memoriam

Ella M. Hayward, who was retired in April, 1948, died suddenly on April 6, 1949, while visiting friends in Washington, D. C. Her death came as a shock to her many friends everywhere, but especially to those in Newark, New Jersey, where she served First Methodist Church for nine years, in Washington, D. C., where she served as superintendent of the Swartzell Children's Home from 1911-39, and to the people who were affiliated with Silver Lake Center, Providence, Rhode Island.

Funeral services were held at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, where she made her home. She was buried in Mt. Prospect Cemetery, New Jersey.

Miss Hayward was graduated in 1909 from the Lucy Webb Hayes National Training School for Deaconesses, Washington, D. C.

Clara E. Anderson, a deaconess in the former Central Swedish Conference, died at Jamestown, New York, October 16, 1948. Miss Anderson was graduated from the Chicago Training School, Chicago, Illinois, in 1908, and served Lincoln Street Institutional Church, Chicago, for seven years, and the Swedish Methodist Church, Jamestown, New York, for nine years. Since 1928, Miss Anderson has been employed in the travel bureau of the Bank of Jamestown.

Alaska

TWO NEW NAMES will be added to the professional roster of the Bureau of Medical Work. Dr. Lawrence Lowell, thoracic surgeon, has replaced Dr. A. R. Valle, who resigned from the staff of the Seward Sanatorium, in Seward, Alaska. Dr. Fred M. Langsam will soon go to Nome, Alaska, to take the superintendency of the new Maynard-MacDougal Memorial Hospital. Dr. James Bruce Tucker has resigned after three years of service in that far-off community. Dr. Langsam knows Alaska, having served the Alaska Native Service in one of their hospitals, and has had so much interest in the native group that he has learned their language.

David and Margaret Home, La Verne, California

"The boys' living room, which was in the process of being redecorated at the time of our December quarterly board meeting, was opened for use just after Christmas. Some furniture was purchased for this room with money that had come in through cash for Supply Work for that purpose. The people of La Verne, under the leadership of Mrs. J. S. Waites, purchased a combination radio and phonograph record player for the boys' living room. The boys and their housemothers are finding the room a source of satisfaction and enjoyment.

"The temporary living room for the girls, which they were using when this board last met, had to give way to the redecorating program. To provide the girls with a place to be used as a living room, and also to provide a place where parents and friends may visit with the children, we converted the assembly room into a reception room. We are permitting the girls to use this room as a living room until their own living room can be arranged."

—THE REV. EUGENE MCCLURE, Director.

Ritter Graduate in Unique Place

Miss Mary Shadow is the only woman member of the ninety-nine-member state House of Representatives in Tennessee. When, a student at Tennessee Wesleyan College, Athens, Tennessee, she turned in a homework assignment about the political situation in her home county, casually remarking that "conditions were pretty grim," she asked, "Can't something be done about it?" "Yes, something can be done," the professor remarked, "you can run for office and clear up the mess." Miss Shadow, taken by surprise, replied: "I believe I will," and promptly forgot it. But a practical-joker friend telephoned the local paper, and before long Miss Shadow read that she was running for the Tennessee General Assembly.

"Once that happened," Miss Shadow explained, on a recent visit to her Alma Mater, "I couldn't back down, so I made up my mind to make a fight out of it."

Miss Shadow's campaign platform was simply, "Good government, good schools, good roads, and a new state constitution."

The Woman's Division is justly proud of the fact that Miss Shadow lived at our own Elizabeth Ritter Hall when attending college, and was under the leadership of Mrs. Elizabeth A. Brubaker, the superintendent and dean of women, and a deaconess of the Woman's Division.

What Shall Be Our Goal for the Year?

Everything in our world today has a goal if it is worth while. Our government, our schools, our

churches, all must have a purpose if they are to exist. Our sports all have a goal, and if participants do not reach this goal they do not win the game. In basketball, we shoot for the basket, if a team expects to win. In baseball, the goal is for the runner to cross home plate. In hockey, the purpose is to get the puck in the net.

We, at Wesley House, have begun a game. The game is this year, 1949. What will you do at the beginning of the game? I say to you, "Let's strive for the goal! In the very beginning of the game, let's begin to work for victory."

In Luke 2:52, we find these words: "And Jesus increased in wisdom and in stature and in favor with God and man."

Let this be our motto. Let us use this motto and have victory in spiritual things by increasing in His wisdom, victory in physical activities and mental capacities in favor with God, and victory in our social activities by favor with God and our fellow man.

"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing
Learn to labor and to wait."

May this year be a victorious year for you.

—Chester P. Culver, spiritual life editor (Youth), of *Wesley News*, Wesley House, Louisville, Kentucky.

Wesley Community House

The Country Fair opened in a blaze of glory, with about 700 visitors. There was an atmosphere of weaving everywhere with the small looms constructed by the women of the handcraft classes displaying different types of weaving. There was an enormous display of rugs, in fact, one whole end of the gymnasium was hung full of rugs alone.

Looking toward the other end were lines filled with beautiful quilts of all colors and designs. Lovely hand-crocheted bedspreads and tablecloths filled still other lines. Tables were placed around the walls containing pillow slips, chair sets, luncheon sets, in fact, needlework of every description.

Textile painting held a spot all its own in the form of handkerchiefs, scarfs, dish towels, and other linens. I believe one could safely say just about anything that could be woven, knitted, crocheted, or painted was there.

High lighting the evening was a fashion show modeling outfits completely hand woven. Among these were men's suits, ladies' two-piece suits, a child's snow suit, a child's two-piece suit, sport shirts, dresses, aprons, and a shoulder bag. Several bags woven at Wesley House were also displayed.

Preceding the fashion show, the Friendship Club of Wesley House added a gay note with four good songs. At the end of the fashion show the Choral Club gave a musical program, with many lovely selections. This group did much to keep the evening lively.

The final event of the evening was the square dance, which was enjoyed by young and old alike. Those who knew the figures followed the caller, others were quick to learn. Everyone had a fine time, and we hope we'll have many more Country Fairs.

—Mildred Scherer.

SUMMER SCHOOL OPPORTUNITY

Idaho Conference. College of Idaho, Caldwell, Idaho, July 25-29. Dean: Mrs. Fred Eaton, Wendell, Idaho.

New Rural Workers in Florida and Kentucky

Misses Addie Mae Jamieson and Helen Blandford, both of whom graduated from Scarritt College, Nashville, Tennessee, in March, are now at work in rural areas. Miss Jamieson is working in the Tallahassee District of Florida, and students from Florida State University will assist her in a program of church and community work. Miss Blandford is working in the Louisville Conference. During the summer she will be getting acquainted with the Henderson District through vacation church schools. In the fall, the Advisory Committee will help her in deciding upon the smaller area within the district upon which she will concentrate her efforts.

IN MEMORIAM

Mrs. Harry E. Smith, formerly of 5212 21st Ave., N.E., Seattle, Washington, died on Saturday, April 30, 1949. Interment was in Seattle. Mrs. Smith was president of the Western Jurisdiction from 1944 to 1948, and a member-at-large of the Woman's Division of the Board of Missions and Church Extension. During the first quadrennium she was a member of the Board, and a member of the Department of Christian Social Relations and Local Church Activities. In all of these relationships Mrs. Smith made an outstanding contribution through the vitality and alertness of her personality and her marked interest in contemporary problems.

★ ★ ★

Miss Winnie Gabrielson, retired missionary to India, died on March 24, 1949, in her home at Lincoln, Nebraska. She was born November 5, 1877, at Keokuk, Iowa. She sailed for India under the Woman's Foreign Missionary Society of the Methodist Episcopal Church in 1908, and was a regular missionary in the Delhi Conference until 1948. Miss Gabrielson served in a unique threefold capacity: in the United States she organized the women in Swedish-speaking churches for missionary service; she organized the Woman's Foreign Missionary Society in Sweden in 1908; and served in India.

★ ★ ★

Miss Marguerite M. Decker, retired missionary in the Philippines, passed away at the home of her friends, Dr. and Mrs. H. Peterson, in Portland, Oregon, on April 23, 1949.

Miss Decker served as principal of the Harris Memorial Training School of Manila for thirty-eight years.

Funeral services were held in Portland on April 26, being conducted by the Rev. T. W. Bundy of Seattle, former missionary in the Philippines.

Foreign News Flashes

Recent Arrivals From:

Argentina: Miss Olive Givin, 634 East Market St., Cadiz, Ohio.

China: Miss Lois Witham, Clifton Springs Sanitarium, Clifton Springs, New York.

India: Dr. Esther Shoemaker, 2110 Coles Blvd., Norristown, Pennsylvania. Dr. Loal Huffman, 150 Fifth Avenue, New York 11, New York.

Japan: Misses Mary McMillan, Mulat, Florida; Mary Finch, Chase City, Virginia.

Recent Sailings For:

Africa: Miss Dorothy Laird (new).

The Philippines: Misses Ruth Atkins, Dorothy Edwards, R.N. (new).

India: Miss Emma Stewart.

China: Misses Helen Desjardins, Pearl Fosnot, Martha McCutchen.

Deaths

Miss Lydia Ferguson, retired, who served many years as a missionary in Brazil, died at the Robincroft Rest Home, Pasadena, California, March 30.

Word has come of the deaths of the following retired India missionaries: Misses Winnie Gabrielson (March 24), Ada J. Lauck (February 14), Elizabeth Ward Nicholls (January 1).

Latin America

The governor of the State of Hidalgo attended the inauguration ceremony of the new school building in Pachuca, Mexico, and provided music by the state band. He also asked permission to contribute the doors and windows in the new dormitory.

For the first time a graduate of Crandon Institute, Montevideo, Uruguay, has joined the faculty of the Union Theological Seminary in Buenos Aires, Argentina. Jean Alice Pritchard, a graduate in the department of home economics, becomes the seminary dietitian.

In Latin America this is a year of several important anniversaries. Crandon Institute in Montevideo is celebrating throughout the year its founding seventy years ago. Sanatorio Palmore, our hospital in Chihuahua, Mexico, observed its twenty-fifth birthday April 22-24. Colegio Eliza Bowman in Cienfuegos, Cuba, is fifty years old this year.

Miss Edelmira Dutra, teacher in Colegio Centenario, Santa Maria, Brazil, has been granted a Crusade scholarship for study in Scarritt College and Peabody for the year 1949-50.

Africa

Urgent pleas for increased personnel continue to come from Africa. In a recent letter, Miss Edith Martin of Central Congo writes: "I would like to stress the need for personnel and finances to carry out the new educational program. We wonder if the Board is aware that few of the educational workers on the field can qualify for the new program. Few of us have had sufficient French study and no one has a diploma from a normal school in Belgium. All of the workers, except one, are forty or over, and would not care to spend a year in Belgium when there is so much in the way of religious training to be done. If we meet the requirements of the state, we must have workers who have spent a year in Belgium and who have a diploma from a Belgian normal school.

"The bishop will ask the government officials if those who have training in France can qualify. Can the Board of Missions get sufficient trained workers to the field by January 1, 1954, who will have the above qualifications plus the native language? Will the Board be able to help us with the buildings and equipment to qualify for such a program? Prices have risen considerably here, and it will take more money than we have had for the Congo to *begin* to qualify. It will take money, personnel, praying, and a lot of hard work to do the job. After we have sufficient of the above to qualify, perhaps the financial part will decrease."

Malaya

Word has come that the Malay girls in our Methodist school in Malacca are very happy over the prospect of having a Malay girls' hostel in connection with their school. The girls and their parents are deeply moved that the Woman's Division of Christian Service is doing this especially for them. There are now thirty-three Malay girls in the school and many more will come when the hostel has been completed. The Malay girls are Mohammedan, and their eating habits and their customs are different from the majority of the girls of the school, who are Chinese.

Bishop Cushman was present for the dedication of the new building for the Methodist Girls' School at Kuala Lumpur. This building was largely financed by the government and patrons of the school.

In the northern Malay town of Taiping is our newest and finest school building, with every vestige of war damage removed by the help of Crusade for Christ funds. The school has just celebrated its fiftieth anniversary. There has been a steady growth in the progress of the school since 1898, when the Methodist Mission reopened the school at the request of the Perak government. The present building is equipped with the latest educational conveniences.

The Philippines

Amidst the mad scramble of the everyday world, one could scarcely find time to sit quietly and seek his God. Because of this, the students and faculty members of Harris Memorial and Union Theological Seminary held a spiritual retreat in a very beautiful spot at

Ft. McKinley. There, everyone had a chance to commune with the Lord amidst the glory of his handiwork. This retreat was different from the ordinary pattern—praying, fasting, and listening to inspired messages. The participants played games the early part of the morning hours. Later, the Rev. Douglas Vernon, of Silliman University, gave the main message of the day, "How to Get Along With Others," after which the students divided into quest groups to study, to discuss, and formulate suggestions on how to get along with others. In the afternoon, each group reported its findings, which Reverend Vernon gathered into resumé. The retreat was climaxed by an observance of the Lord's Supper on the hilltop overlooking Laguna Bay. It was a day filled with inspiration.

March 6 was the golden anniversary of Methodism in the Philippine Islands. Over 79,000 have accepted Christ, and 325 Methodist churches have been established since Bishop Thoburn, who holds the distinction of being the first ordained missionary to arrive in the Philippines, preached the first sermon fifty years ago. *The Sunday Times*, a Manila newspaper, on February 20, printed the following: "A huge mass meeting at the downtown Y.M.C.A. this afternoon, with Dr. E. Stanley Jones as speaker, will highlight the beginning of the year-long celebration of the golden Jubilee of Protestantism in the Philippines. Taking part in the celebration are the massed choirs of the evangelical churches of Manila, who will sing the "Hallelujah Chorus" from Handel's "The Messiah." This chorus, which gives glory to Jesus Christ as the Lord of all life, is typical of the spirit of Protestantism. Evangelical Christianity believes, above all other things, that Jesus Christ is the center of all faith and the object of all worship, together with God the Father and God the Holy Spirit."

India

A missionary in the Methodist Girls' School, Sitapur, writes: "Recently we had our girls' interschool sports contests. Nearly a thousand school girls gathered on our lawn for these contests. Our school received four prizes this year. That was really very good for us, since our girls are smaller than most of the girls who take part from the other schools. We heard that our girls and staff were admired very much by both girls and staff of some of the other schools because of their sportsmanlike attitude and controlled behavior during the games and the decisions of the referees. Many of the non-Christian girls have not yet learned how to take defeat without quarreling over it.

"On Easter Sunday ten girls from our school came into full membership with The Methodist Church. It always is a time of heart searching and renewing of our own consecration when we see these young folk coming into the church. We pray that from among them leaders may be raised up to carry on the work of the Kingdom of God. We are constantly sowing the seed, but only God knows what fruit may come forth from it.

"We need your prayers constantly that we may never falter or be discouraged in the work we are trying to do for our Heavenly Father. With him all things are possible, and we pray especially for the ones that cause us the most heartache. Some of them have the most to overcome."

Miss Lydia Christensen, American Mission, Gurdaspur, East Punjab, writes: "Several of our pastors' wives who are able to teach have done some good work in adult education with women and girls. More and more emphasis will be put on that work. Recently I went to Amritsar to hear Dr. Frank Laubach's lecture on adult education. He has spent some time in Delhi with the leading officials from the Governor General and Prime Minister on through the departments of the various ministers. He worked out with them two books for starting adults in Hindi—a simplified Hindi without those difficult combinations—and also a weekly paper, undated, with interesting and useful information for new readers. They are all enthusiastic, and already have the books on the press with large orders. Further, they enthusiastically endorsed a scheme for organizing adult education in the villages, with trained directors. Each director will have ten villages. He will stay three months in each and get the work started, and then turn it over to someone he has trained during that time. It was most interesting and, given the proper patriotic spirit and self-sacrifice, it should work wonders. The sacrifice necessary is the thing on which all hinges. But, as Christian workers, we must get under it."

At Miss Brittingham's request some months ago, Mrs. Grace Noll Crowell wrote several poems for use on various occasions in THE METHODIST WOMAN.

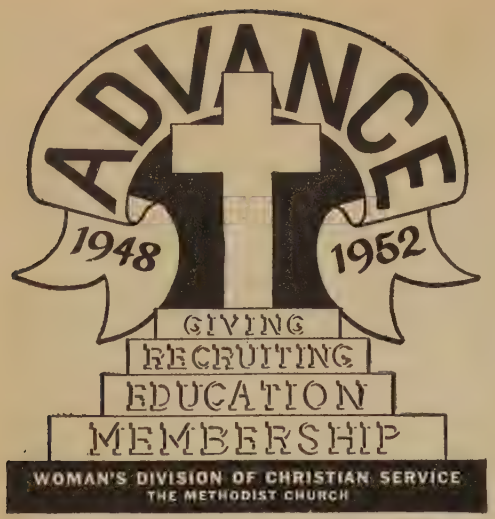
"Labor" is one of these.

LABOR

By GRACE NOLL CROWELL

In these strange days of strife among our kind,
How strange there be such avarice and greed;
That capital and labor are too blind
To adequately meet the basic need
Of humanity—the serving and the served—
That justice may be meted out to all;
That right and righteousness may not be swerved
At every beckon and at every call.

Our God has much to say in his good Book
Of master and the laborer—we see
Him standing, taking that far look,
Ever upholding rugged honesty
And fairness in men's dealings with each other.
O men, turn back the old forgotten ways
And work together, brother beside brother,
That we may know far happier, better days.



Advance Opportunities

The following "Advance" demonstration was successfully used in the Philadelphia Conference; it was written by Mrs. Paul G. Masters, former conference secretary of Promotion, now secretary of Missionary Education for the Northeastern Jurisdiction.

Mrs. Masters writes, regarding its presentation:

"It is extremely simple—has been done without any rehearsal, and little costuming aside from choir gowns and a peasant costume—and one long white robe. The only properties needed were gold-covered books for the readers, the globe, flag, and 'Christmas Village' church—and four various-colored candles. We also used the Woman's Society of Christian Service banner."

"AND THE WORD IS ADVANCE"

By MRS. PAUL G. MASTERS

(*Enter two readers—while Advance hymn is played. They stand at opposite sides of platform—each reading from scroll.*)

FIRST READER: Down the corridors of the ages the voice of God is calling. The challenge re-echoes with every passing century—and the word is Advance! World scenes vary, civilizations rise and fall—but always to His people He commands—Advance!

SECOND READER: "And the Lord said unto Moses—wherefore criest thou unto me? Speak unto the children of Israel that they go forward."

FIRST READER: Hear the very words of our Master—

SECOND READER: And Jesus said—"No man having put his hand to the plough and looking back is fit for the Kingdom of God."

FIRST READER: Or listen to Paul as he admonishes the Philippians—

SECOND READER: "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

FIRST READER: So God commands. . . . . Do we hear Him? John Wesley heard . . . . and answered,

SECOND READER: "The world is my parish."

FIRST READER: Our grandmothers heard, and with Christ in their hearts and the world in their thinking, they advanced.

SECOND READER: To women of various branches of Methodism, beginning in 1869, organized for foreign missionary work, to help women and children in lands other than their own.

(*Enter woman in flowing robe or choir gown—carrying "globe." Music, "From Greenland's Icy Mountains."*)

FIRST READER: The call of the less fortunate of our own country became insistent, and again the women of Methodism advanced to accept the challenge.

SECOND READER: Beginning in 1879, work in the homeland was instituted to serve women and children here.

(*Enter woman carrying American flag. Music, "Where Cross the Crowded Ways of Life."*)

FIRST READER: And all the while the local churches were expanding and their growth was fostered largely by these women of Methodism. Their influence went out in ever-widening circle as women recognized the responsibility of the Church to human well-being in all areas of life.

(*Enter woman carrying small model of church. Music, "I Love Thy Church." These three meet in center of platform—as they leave, another woman in white enters and takes position on raised platform in center of stage. She holds aloft the banner of the Woman's Society of Christian Service.*)

FIRST READER: So it was in 1940, these great organizations from the three uniting churches met and joined forces in the Woman's Society of Christian Service. It was a great Advance!

W.S.C.S. READER (*woman in white*) *reads "Purpose" of Woman's Society of Christian Service.*

FIRST READER: Now comes a thrilling new challenge of Advance. The world, made desolate by war, is looking to the Christian forces of the world to rebuild the walls: the actual stone and brick walls . . . .

SECOND READER: The torn walls of faith . . . .

FIRST READER: The shattered economic walls . . . .

SECOND READER: The battered walls of the souls of men the world around.

FIRST READER: To rebuild all these walls there are four great avenues of Advance—listen!

W.S.C.S. READER: Every Methodist woman a member of the Woman's Society of Christian

Service—which membership includes the Wesleyan Service Guild.

(*Enter two women—one a member and the other a new church member.*)

MEMBER: We were thrilled to have you join our church this morning. Now I'm asking you to become a member of our Woman's Society of Christian Service.

NEW CHURCH MEMBER: Oh, no! I don't know much about it—guess I'd better not.

MEMBER: No better way to learn than to be one of us and attend our meetings.

NEW C. M.: But I'm such a busy person—I really haven't time.

MEMBER: Everyone is busy, but none is too busy to obey the Lord's commands.

NEW C. M.: Why—what do you mean?

MEMBER: Christ said, "Go ye into all the world and make disciples of all nations," and our missionaries are our Ambassadors, doing just that. Clothe the naked, feed the hungry, heal the sick. And some of the unchristian practices in America give us some of our greatest responsibilities—child labor, racial discriminations, illiteracy—wouldn't you like to see these abolished?

NEW C. M.: Yes, but my membership would mean so little . . . .

MEMBER: Oh, my—we need everyone. Each woman has something to give. The task is so great it demands the help of all.

NEW C. M.: When is your next meeting?

MEMBER: Next Thursday evening—and I'll stop for you at 7:45—will you be ready?

NEW C. M.: You can count on me. I cannot refuse when the cause is so great.

MEMBER: Remember that verse in Nehemiah—"So built we the wall—for the people had a mind to work."

(*Exit two women*)

W.S.C.S. READER: Every Methodist woman studying, giving, building, and praying for a world Christian community.

(*Enter Average Member who could be New Member from above.*)

AVERAGE MEMBER: I am Mrs. Average Member—but I want to be a member worthy of the high name and purpose of the Society! How can I?

W.S.C.S. READER: First by *studying*—to widen your horizons and deepen your understanding. There are study courses provided each year. There are two splendid magazines—THE METHODIST WOMAN and WORLD OUTLOOK. There is monthly program material. Would you promise to participate in these studies and learn from all provided sources of the world needs and what the Woman's Society of Christian Service is doing to help solve the problems?

A. MEMBER: I do—and as a token of promise, I light this "study" candle (*lights candle*).

W.S.C.S. READER: You must help build—rebuild all those broken walls the world around. Rebuild with gifts, with understanding and prayer—and by so building your local society into a strong link in the international chain of Christian forces for world betterment. Will you *build?*

A. MEMBER: I will—and as a token of promise, I light this candle of "building" (*lights candle*).

W.S.C.S. READER: To build, we must *give*—give of our time, our talents and possessions. Giving regularly, unselfishly—always to the best of our ability. Will you give?

A. MEMBER: I will—and as a token of promise, I light this candle of "giving" (*lights candle*).

W.S.C.S. READER: And as the undergirding power for all study-

"Lifting the Level" with the aid of Special Memberships

Sixty-five life members of the Woman's Society of Christian Service, attending the Tri-County Zone Meeting at Moss Point, Mississippi. They range from five months to eighty-two years and represent total gifts to missions of $1,525 through their Life Memberships. The Special Membership Secretary is Miss Ina Thompson; she was honored by the women for her outstanding service, with the Honorary Life Patron pin ($300); the Honorary Life Membership pin ($100); and the Life Membership pin ($25). These four (which include the life membership pin of the former Woman's Foreign Missionary Society) Miss Thompson proudly wears, saying, "I'm a Four *Cross* General for my Lord."

ing, building, and giving, we must *pray*. More time for closer communication with God.—This must be, for it is the most important duty of every member. Will you pray?

A. MEMBER: I will, and as a token of promise, I light this candle of "prayer."

(*Soft music, "Take My Life and Let It Be," as member leaves platform.*)

W.S.C.S. READER: One thousand new missionaries, deaconesses, and other full-time Christian workers to help meet the needs of the world.

(*Enter Mother and child in foreign dress, rather shabby. She speaks.*)

MOTHER: Would you listen to my story? It isn't a pleasant one. At least, so far it isn't pleasant—the happy or unhappy ending depends on you. And it is not only I, there are so many women and children around the world, and in your own country, for whom I speak. Broken homes and broken lives, which only Christ can make whole. I did not know Christ until I went to the mission school—but when I found Him—what a difference He made in my life. My young husband was a new Christian, too. Did you notice I said "was"? He was killed during the war. Our little home was blasted to bits, as was the church, the school, the hospital—in fact—almost the whole town. Ever since, baby and I have tried to live among the rubble that was once home—but it is so hard. I am strong, I can work, but where could I leave baby? Soon she should be going to school! But—there's no school. Oh, when are the missionaries coming? Please, please help us!!!

W.S.C.S. READER: Our goal is 1,000 new missionaries—it must be fulfilled!

(*Exit Mother and child slowly.*)

W.S.C.S READER: For the first year—increased giving of 33-1/3 per cent to the work of the Woman's Division for appropriations.

(*Enter member who walks rather quickly and in a self-satisfied manner. She places an offering at feet of W.S.C.S. Reader. Just as she is placing it—*)

VOICE OFFSTAGE:

I planned an ultramodern home
when priorities were lifted,
But a Belgian woman whispered,
"I have no home at all."
I dreamed of a country place of
luxurious weekends,
But a Jewish lad kept saying, "I
have no country."
I decided on a new cupboard right
now—
But a child of China cried out, "I
have no cup."
I started to purchase a new kind
of washing machine,
But a Polish woman said softly,
"I have nothing to wash."
I wanted a quick-freeze unit for
storing quantities of food,
But across the waters came the
cry, "I have no food."
I ordered a new car for the pleasure
of my loved ones . . . .
But a war orphan murmured, "I
have no loved ones."

(*Mayne Garner Miller.*)

(*Member thinks, turns slowly, returns to leave a larger offering.*)

W.S.C.S. READER: Will *you* study, build, give, and pray?

FIRST READER: Down the corridors of the ages the voice of God is calling.

SECOND READER: And the word is Advance!

(*Advance hymn played softly as Readers exit.*)

CARAVAN FLASHES

SHREVEPORT DISTRICT, LOUISIANA CONFERENCE, reports fifteen Caravans moving and thirty-nine meetings held. Every society and Guild were contacted, and about four hundred women were reached, who unanimously voted for the continuance of this kind of visitation.

SALISBURY DISTRICT, PENINSULA CONFERENCE, contacted every society and every pastor and used newspaper publicity.. "Officers serving included jurisdiction, conference, district, and one 'just member,' but quite a 'find.'"

ROCKY MOUNT DISTRICT, NORTH CAROLINA CONFERENCE, organized three new societies. Two zones had 100 per cent of the societies represented, another all but one. Out of the total eighty-five societies in the district, eighty were represented. District officers who were not members of the Caravan attended and held clinics with their secretaries.

GASTONIA DISTRICT, WESTERN NORTH CAROLINA CONFERENCE, held zone meetings lasting four and a half hours each. They report "an over-all vision and an awakening to the needs of every country."

DES MOINES DISTRICT, IOWA-DES MOINES CONFERENCE, used its annual district meeting, and are trying to cover every society not represented there, with a visit by a district officer.

DODGE CITY DISTRICT, CENTRAL KANSAS CONFERENCE—"The fellowship of the gatherings needn't be underestimated. There is a value in Christian women who are working toward the same goal, meeting together to discuss their failures and achievements.

"The Caravan was work, but I would do it again."

Note Paper

This note paper is unusually attractive and has pictures of twelve foreign and twelve home projects of the Woman's Society of Christian Service. It will serve not only as a very useful medium in society and personal correspondence but will also be a truly educational factor in the work of the Woman's Division. Twenty-four folders and envelopes—boxed, $1.*

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Advance—A Continuing Program

By THELMA STEVENS, *Executive Secretary*

WHEN you read carefully the preamble on page 2 of your *Activities for 1949** you will find the following timely statement: "Our coming together to form a World Council of Churches will be in vain *unless Christians and Christian congregations everywhere commit themselves to the Lord of the church in a new effort to seek together where they live, to be His witnesses and servants among their neighbors.*" This idea in general terms expresses the real purpose underlying the program of Christian Social Relations and Local Church Activities.

In an effort to guide local Woman's Societies and Guilds toward this purpose, the second aim for the Advance in this realm of responsibility was recommended: "At least one *new* or *continuing* community activity or social action emphasis each quarter, in every local Woman's Society and Guild, related to any phase of the Advance in Christian Social Relations and Local Church Activities. This plan should include the opportunity to present some crucial living issue regularly at general and circle meetings." (See the "Five Aims for Advance," listed in *Activities for 1949*. Free.)

This may sound like a big task to some secretaries and committees, while to others it may seem to be much less than you are doing already. It is good to remember that every group cannot do *all* the things that are suggested in the program, but *every group* can do *some* of the things suggested! A good starting point might be to look at your *Activities for 1949* again, on pages 4, 5:

A Continuing Program

"1. A community self-survey will acquaint local church groups with the needs of their community and enable them to work constructively with other agencies."

If you do not have in hand already the facts about your community — health needs, housing problems, recreation facilities, employment problems, racial practices, etc.—why not find out the facts? See your *Handbook on Christian Social Relations,** pages 18-20 (price 15 cents), for some simple suggestions as to procedure. When you know the needs, then decide at what point your church group can best work for the greatest results. *Bring such matters to your society or circles* for discussion and action.

In one community, a group of white and Negro citizens formed a committee to work with the mayor and city council toward extending the sewerage system into the Negro community. From that accomplishment they began working on real-estate owners for needed repairs on rent houses, and on the city council for paved streets and sidewalks. Working together on community needs was the beginning of a more basic fellowship.

Another group of church women initiated a study of civil rights laws in the state and, as a result, facts were publicized, and two swimming pools were opened for the use of the whole community, without discrimination.

The June, 1949, issue of *World Outlook* carried a story of a workshop held in San Antonio, Texas, on "Housing and Related Problems." This story indicates the importance of getting the entire community concerned about a need—all races and economic groups, radio stations, newspapers, civic agencies, and church groups.

"2. Local church groups should assemble and promote the use of current materials related to the United Nations."

Do you have the March-April issue of the *Information and Action Bulletin?* Look on page 4 of that *Bulletin* and note carefully the suggestions for setting up a "U.N. Information Center."

Has some member of your church or community visited New York recently? Why not ask them next time to go to *Lake Success* to visit United Nations while in New York, and then come back and report on it to your local group?

Does your local newspaper carry regular news about United Nations? Why not urge your editors to give more and better information on such matters? Many times your letter from your conference or district secretary, or your *Information and Action Bulletin* will indicate issues that you might ask your editor to write about in his or her newspaper. Such information may also be found in the *United Nations Bulletin*, price $3.00 a year, Department of Public Information, United Nations, Lake Success, New York.

Why not urge your local radio stations to sponsor U.N. panels or forums or other special programs related to U.N.? Your radio newscaster may present current issues that you should bring to your local society or Guild in a brief report, or for discussion at your circle meetings. Sometimes your committee may meet in advance and prepare a recommendation for action and bring same to your group for discussion and approval with any changes the group would like to make. Try to call the attention of your group to some news item or issue related to U.N. at each meeting of the society or circle.

"3. When we examine ourselves and our individual income in the

light of the Christian principle of proportionate giving, the needs of the world become our responsibility, and increased giving to build a world Christian community and new efforts to achieve full economic opportunities for all people become major imperatives."

This phase of the continuing program is directly related to the Fourth Goal of the Advance for the Woman's Society, and can best be achieved by doing such basic things as the following:

(a) *Turn the searchlight on our own individual incomes.* How do we use this money—selfishly, or for personal, family, and social enrichment and world needs? How much do we *"pay"* as our share in meeting the needs of our church, community, and the larger world community?

(b) The consistent and effective use of our time for service in church and community may necessitate larger pledges and gifts from our regular income and *less* expenditure of time and energy on the vast and unending number of money-raising devices used in many Woman's Societies. Too many women have been weighed down with money-raising responsibilities and, as a result, they have not had time to enjoy the deeper enrichment that comes from fellowship and participation in study, discussion, and service projects of the church and community. *Money is a means to an end, and the method by which we get it is of great importance.*

"4. The local secretary should work with her committee and the Membership Committee . . . . and through general church channels to strengthen the fellowship of the church."

A friendly atmosphere in the society, Guild, and local church is very important. To create it will take time and genuine interest on the part of the pastor and the leaders in his church. The Woman's Society and Guild have a big opportunity to make such *fellowship more than a pleasant experience!* A fellowship supper honoring the new members of the Woman's Society can be a time when the women can be challenged to do an important job in the society. Acquaint them with the program and purpose of the society. Prepare an original skit that will show what your Woman's Society is doing and where the new leaders are needed.

A visitation program worked out in co-operation with the pastor can be a means of making newcomers or other individuals and families have a sense of *belonging* to the life of the church. Fellowship luncheons, teas, dinners, parties for church families, or youth groups, or official board, or church-school workers, or other groups needing to "get acquainted" with one another and their job may be important responsibilities resting on the society and Guild.

"5. Training local church women to work more effectively in church and community."

The local church needs women with interest and consecration to serve in many ways: church-school teachers are needed, hostesses and counselors for youth groups, choir directors and members, church librarians, volunteer office workers, and many other types of leaders are needed. Visitors for shut-ins at home and in the hospital should always be available. Women members of church committees and the official board should function with interest, understanding, and dependability.

The agencies of the community need church women to do volunteer service. Usually such agencies have a special training program for such volunteers. The Committee on Christian Social Relations may seek the co-operation of the Committee on Status of Women in the recruitment of volunteers who are willing to seek opportunities for training to do an effective job in church or community.

The local secretary should always be on the alert for such needs and opportunities, and present same to the group at regular meetings of the society and circles.

The above illustrations indicate interests and types of "continuing programs." Some may run for one quarter, while others may be continuous. The needs and interests of the local group will determine the activity or study selected and the length of time which may be given to it. The important point is to keep ever on the alert to help your group recognize crucial church and community needs as well as world issues which concern us. If Christian unity is to become real anywhere, it must become local!

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

Of One Hunger

(*Continued from page 18*)

Speakers and Entire Group (*softly*): "Holy, holy, holy!" Chorus of "Day Is Dying in the West."

Climax: Long forte chord on organ. Lights come on. Audience stands, joining in repeating the above chorus.

Prayer: Lord, God of Hosts, who hast made of one blood the children of men, and hast implanted in their hearts the hunger to know Thee and Thy plan, grant that we may learn to live together in the bond of brotherhood, united by the knowledge and experience of Thy love as revealed through Jesus Christ our Lord. And may we so manifest that love as to hasten the day of peace and good will upon the earth. In the name of Christ. Amen.

Benediction.

SHARING YOUR USED MAGAZINES

The native Christians in the Philippine Islands can make good use of our Methodist publications. Since the destruction of property on Luzon and the Bataan Peninsula it has been impossible to provide Christian literature in quantity sufficient for the Philippine churches.

When you have finished with these magazines each month you will be rendering a real service by mailing them to:

Rev. Victor C. Vinluan
Methodist Church
Dagupan City
Philippine Islands

Organization and Promotion

By MRS. ELOISE A. WOOLEVER, *Executive Secretary, Woman's Section, Division of Education and Cultivation*

100-Per-Cent Societies Honored

FROM Mrs. J. D. Bragg, past President of the Woman's Division of Christian Service, and now Chairman of the Foreign Department, comes this note: "I am attending the Little Rock Conference Woman's Society of Christian Service meeting at El Dorado, Arkansas. Point One in the *Advance Program* was presented this morning. In the conference there are three 100-per-cent societies (every Methodist woman a member of the Woman's Society) with two of them in this district. As the reports were brought, these societies were introduced. One having twenty-one members had eighteen present. One member was absent because of a new baby, one because of a death in the family, and one because of illness. The other society had twelve of their eighteen members present. It was really thrilling to have such a demonstration. And it will be helpful to the new members, also."

The Seven-Letter Word

From a letter sent to the conference Promotion secretaries of North Central Jurisdiction by Mrs. G. P. Helgeson, jurisdiction Promotion secretary, we quote these paragraphs:

"**Advance:** Just one word of seven letters—*Advance*—our *key word* of the third quadrennium. Almost like magic that one word has welded us all into one great working unit, with specific and *forward* objectives. The *Advance Program,* the *Advance* Day, the *Advance Clippers,* and the *Advance* Caravans are the media whereby this magic has been wrought.

"As one of my own local society women said the other day, 'Thanks to the *Advance Clipper,* which serves as a directive to us in this great program of the new quadrennium, we are at last all talking the same language. I shall read my METHODIST WOMAN and WORLD OUTLOOK with far greater interest in the future, because for the first time I feel that I am greatly needed in this new *Program of Advance,* and, of course, I shall want to watch our progress and read of the results of *our* personal efforts.'

"Seemingly this *Program of Advance* has reached out and encircled us all. Ever since the *Advance* was launched, we have read phrases like these: *'Every* Methodist woman a member,' *'Every* Methodist woman studying, building, giving, and praying,' *'Each* goal is a *personal* goal,' 'Advance depends on *you,' 'Each* one win one,' 'If *each* woman will increase her giving,' *'Each* society make up a responsibility list.' The *Advance* truly has become everyone's responsibility. *Advance* rightfully can go in only one direction—Forward! Let us make sure that each and every woman is privileged to be a part of it."

Seven for One

In order to gain the million more members by 1952, each year there needs to be a 15-per-cent net gain —or a net gain of one new member for every seven members. In the letter quoted above, Mrs. Helgeson says this: "For every seven members in our local societies we need one new member in order to reach our 15-per-cent membership goal by June 1, 1949. Can't you just visualize the possibilities in fellowship, spiced up with a bit of competition, if the membership of each local society was divided into groups of seven, and each group had the responsibility to win one new member before June 1? One new member to *cultivate, win,* and *hold!* And, in doing so, seven women are praying together, studying the needs of others, giving together in service and in money, and at the same time are cementing lifelong Christian friendships."

(This letter was written in February, but the plan of seven winning one can be used just as effectively after June 1, 1949, as before June 1, 1949. Just change the date to June 1, 1950, and try it in your society.)

Two Societies of Dinstinction

Every Member a Subscriber

Romulus is a small rural society of eight members in Tuscaloosa District, North Alabama Conference. The society was organized last year, and on the day of organization every member subscribed for both THE METHODIST WOMAN and WORLD OUTLOOK. It now has a study class of seven members. For these reasons and others Romulus qualifies as a society of distinction.

Another 100-Per-Cent Society

Beach Grove is a small mountain village in Huntsville District, North Alabama Conference. There is a little white church at the end of a steep mountain road. It has no cushioned pews, no stained-glass windows, but the people love their house of God. Here there is a Woman's Society with every woman in the church a member—twenty-one of them. They are a scattered group, but they entertained a zone meeting last year, serving dinner on the grounds. When everyone works, things get done. Beach Grove, too, has a study class with ten members. And so we nominate Beach Grove also as a society of distinction.

Missionary Education

By ELIZABETH STINSON, *Secretary*

BEST SELLERS FOR 1949-50

In the Woman's Society of Christian Service

The Approved Study Courses*

Japan

"Wars may be fought with people whom we do not understand, but in order to understand them as neighbors in a world at peace we must become acquainted with them. . . . . When Commodore Perry opened the closed gates of Japan the West flowed in. . . . . The impact was materialistic: commerce became the main objective. . . . . Today, as the West again pours in upon Japan, the influx has a new objective, this time a spiritual one—to build the democratic way of life, to implant ethical ideas. The Christian Church becomes the prime mover in this effort because it holds the key to this way of life. This spiritual objective is made easier by the presence of a nucleus of Christians already in Japan, the Saving Remnant, someone has called them. They are weakened through the years of war, but they are not destroyed. While we are teaching Christian living we may find lessons in the Church of Christ in Japan." [1]

MATERIALS FOR ADULTS AND YOUNG PEOPLE WHICH MAY BE USED FOR THIS STUDY*

Japan Begins Again, by William C. Kerr.

This basic study book for adults, young adults, and youth leaders describes Japan's appalling state at the end of the war and asks, "What brought Nippon to ruin?" In answer, the author traces the historical patterns of belief, thought, and action that led Japan to crisis. He shows that hope for the future lies in the vigor with which Japanese are undertaking rehabilitation and the significant role being played by Christianity.

Dr. Kerr, for many years a missionary in Japan and Korea, wrote this book from Tokyo, where he is now stationed. A convincing, thoughtful study. Paper, $1.00; cloth, $1.50.

Songs From the Land of Dawn, by Toyohiko Kagawa and other Japanese poets, translated by Lois J. Erickson; illustrated by Henry Sugimoto.

This volume of Japanese poetry is a devotional treasure. The book is divided into three sections: poems by Toyohiko Kagawa; a group of poems by other Japanese Christians; and selections from the classical poetry of Japan. They offer an abundance of poignant beauty and express hope born of suffering.

Miss Erickson is well remembered for her translation of *Songs from the Slums.* The numerous delicate wash drawings are by Henry Sugimoto.

A delightful gift, a "must" for church libraries. Paper, $1.50; boards, $2.00.

A Guide on Japan for Leaders of Adult Groups, by Katharine Johnson.

Based on *Japan Begins Again* and *Songs from the Land of Dawn,* this guide provides six complete study and program outlines for leaders of adult groups. It includes plans for six devotional periods. Paper, 35 cents.

Co-operation for a Christian Nation

"In the early days of home missions . . . . the dynamic of the missionary enterprise was generated by two quite simple convictions. First, it was deemed good that the gospel should be proclaimed wherever there were men to hear it. Second, it was deemed good that the church should come into existence wherever there were human beings to be won to its fellowship. Christian people believed that the light of the gospel of Christ was to be shed abroad in men's hearts. Therefore they believed in missions." [2]

MATERIALS FOR ADULTS AND YOUNG PEOPLE WHICH MAY BE USED FOR THIS STUDY*

Missions at the Grass Roots, by William P. Shriver.

This basic study book is directed to all local church groups who want to apply Christian solutions to their problems through co-operative study and action. The author tells *how* such problems have been solved and *where,* giving specific details. He shows how local churches have met the needs of children, youth, old people, migratory workers, and minority groups.

The book includes suggestions for study, discussion, and action. Paper only, $1.00.

Again Pioneers, by Hermann N. Morse.

An authoritative presentation of the principles and processes of home missions, for mature readers and leaders of adults. The book raises the following questions: What has home missions stood for in the life of the church and nation that still matters? What principles and policies should characterize home missions as it looks to the future? Paper only, 60 cents.

A Guide on Co-operation for a Christian Nation for Leaders of Adult Groups, by Earl Zeigler.

Six complete sessions based on the companion volumes *Missions at the Grass Roots* and *Again Pioneers.* Paper, 35 cents.

We the Peoples of the Ecumenical Church

"Holy Father, keep . . . . those whom thou hast given me, that they may be one, as we are." The book for this course seeks to interpret the meaning of the Amsterdam Assembly and to show how we may more adequately express this new "world mood" of Christians.[3]

MATERIALS WHICH MAY BE USED FOR THIS STUDY*

We the Peoples of the Ecumenical Church, by Winnifred Wygal.

Rather different from most books on the ecumenical church. It goes farther into the implications of the ecumenical movement in the devotional and social life of the local church. Written with simplicity. Paper, 60 cents.

(*Continued on page 35*)

[1] A statement by Katharine Johnson, author of *A Guide on Japan for Leaders of Adult Groups.*

[2] Statement used by courtesy of the Missionary Education Movement, from an address by Truman B. Douglas, found in *A Guide on Co-operation for a Christian Nation for Leaders of Adult Groups,* by Earl Zeigler.

[3] Wygal, *A Guide on We the Peoples of the Ecumenical Church for Leaders of Adult Groups.*

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. For other materials, see *Publications Catalogue,* 1949-1950, of the Woman's Division of Christian Service.

Wesleyan Service Guild

By MARION LELA NORRIS, *Secretary*

God of the earth, the sky, the sea!
Maker of all above, below!
Creation lives and moves in Thee,
Thy present life through all doth flow.
We give Thee thanks, Thy name we sing,
Almighty Father, Heavenly King.
—*Samuel Longfellow*

"GUILD WEEKENDS in the out-of-doors help to bring 'Our Father's World' and our part in making it a better place in which to live more vividly into our conscious thoughts and actions," says a Guild member.

Guild Weekends have been planned for the gainfully employed woman who has to abide by the workaday schedule of her employer. She may not even be able to choose the time of her vacation, and therefore cannot attend the school of missions, much as she would like to be there. In the Guild Weekend beginning on Friday afternoon or evening, or on Saturday, the conference Guild secretary and her committee include as much as possible of the elements in the school of missions.

"To have had the privilege to be with the Wesleyan Service Guild in the Guild Weekend has brought new light to the faith I hope to take some day to the Orient," says a Nisei,[1] "for I believe when Jesus said, 'The Kingdom of God will come to this earth,' he meant that small groups like the Guild will spread His teachings and the groups will grow larger and larger until some day everyone will have one faith, one religion, and one belief. Then we shall have peace.

"Words alone cannot express the sincerest feeling that I have toward the Guild for the wonderful unity that women from such distances (within the conference) could have: the harmonious fellowship, the sincereness in their undertaking. Thank you for the privilege to be with you for this conference. It has meant a lot to me to know the Wesleyan Service Guild."

A Guild Weekend at Shelter Island. New York East and New York Conferences

News Notes from Units

"We are only too glad to tell you how we went about the work of Guild expansion.

"First we made a survey of the churches near us to find out which had no Guilds; next, we sought the woman leader in each church who would help us to get a group of employed women from her church to meet with us in a joint meeting. We made contact with four churches and three sent groups to our meeting.

"One of the circles of the Woman's Society prepared our supper —and made a little money on it!

"We asked our field worker, Mrs. Blair, to meet with us for we felt she would have all the answers. She did.

"After the meeting we suggested meeting with each of the groups the following week to help them organize. We met with each group and two of the three organized. We are still working with the other group and hope it will organize in the near future."

. . . . . .

"I do not believe there can be a place in the whole United States that has a bigger opportunity than we do here in little old ————.

"Before church one Sunday morning, to my utter amazement, a woman across the aisle said, 'I'm going to join the Guild.' I was overcome, but managed to say, 'When? I have an application here.' I handed it to her and she signed right then and there.

"As we were leaving the church that day, I called to one of our girls who was graduated from college last spring and said, 'Oh, I want to see you a minute. How would you like to join the Guild?' Without one question she said, 'That is where I belong,' and signed right there. I wish you could have seen their shining faces as they sat in the Guild meeting the next night when we presented the *Q's and A's* and map material—everyone taking part!

"The former is now our new 'Keeper of Lights,' and the latter our secretary."

(*Continued on page 35*)

Off to a good start—Baltimore Conference Guild Weekend

[1] Baptized to Christianity only a few months before, to become a worker for Christian journalism in her home, Honolulu.

Student Work

By DOROTHY NYLAND, *Secretary*

Looking Back on College Life—a Methodist senior writes the folks at home:

DEAR FOLKS:

You know, I'm just beginning to realize what an important part the church has played in my life at college. When I realized that graduation was in sight, a lot of things I'd forgotten came into my mind. And I don't just mean the church *here,* either. Do you remember the summer before I came, how Mrs. Roberts, Student secretary, filled out that *Card of Introduction* to Wesley Foundation, and she and Dr. Stewart signed it? Because of that card I was invited to an open house, even met some of the professors. There were lots of things that first week to keep me from getting *homesick.* There's *Kappa Phi,* too. Now that I look back on it, I realize it's been through the church that I've really grown up.

We've had many good discussions —a lot of them started by articles we read in *motive*—our student magazine. It's unsurpassed. Those discussions! Everything from prayer to UMT—and back to "Marriage and the Family." "Christian Route Numbers"—when we added campus politics; and "The relative value of *study* and *extra*curricular activities" were hotly argued.

And we always looked forward to Mrs. Molby, campus student secretary of the Woman's Society of Christian Service, speaking on the missionary program of the church. We finished *those* sessions each asking ourselves: "What am *I* going to do with *my* life?"

I guess there's nothing more *important* to think *about* than one's personal faith.

And do you remember when I first got the "conference bug"? It started with the "cabinet retreat," later, the State Methodist Student Movement Conference, then the Regional at Pemberton, New Jersey, and went all the way to the Student Ecumenical Conference, Lawrence, Kansas. (The Woman's Society helped send me to the last one.) But all that, too, has been a *big* part of my education.

And, you know, I don't think that this feeling is entirely unique with *me.* I really believe that the church has a *greater* influence on the campus than most people realize. So many are like me, and wake up to it only when they are about to leave.

A church is most fully a representation of Christ when it enters into *every* phase of life—and that's what I've seen here. I've really found God in our *fun* and *fellowship,* in *every* aspect of life to which the church is allied. I guess I've come to see what *Christianity* at its *highest, can be.* And through the church I've met many people who have showed me *how well* Christianity can be *lived.* As I look back now, I can see that my *truest* friends and the ones I'll remember for the longest time, have been made through the church.

By the way, I got a letter from Shang-ling today. Do you remember my telling you about her? She was our Wesley Foundation student from China and is studying at Radcliffe in Cambridge now.

As I've told you, we're planning for a German student next year. I'm not sure just who, but we feel that through knowing other *students* we can *know* and *understand* their *nations* better. And I know it's true! In the meantime, we work toward assistance to our *Fellow College,* the University of Nanking, through the Methodist Student Fellowship Fund. I became interested in overseas relief, too, and have made lasting friendships even across the ocean.

Mrs. Roberts, the student secretary in the church at home, has been in touch with me, and kept me informed of what was going on! She wrote me about taking part in Student Recognition Service during Christmas holidays, you know.

Speaking of the home church brings one more thing to my mind. Dad, you know how we have always joked with Mom about her devotion to her beloved Woman's Society? During my college years I have had the opportunity of hearing at various times such people as Mrs. H. M. LeSourd, Mrs. Harold Metcalfe, Miss Dorothy Nyland, and Miss Alice Murdock. They seem to think as highly of the Woman's Society of Christian Service as Mother does. And *one* of these days soon—when I get out of college—I'm going to belong to it, too. Who knows? The Woman's Society of Christian Service might even send me to be one of its missionaries some day! I've already asked Mrs. Friant, conference Student secretary, "What do I do next?—to make that dream come true?" It's good to be tied in like this to things at home and to have them united with everything that goes on here.

Right now, chemistry goes on, and I must stop. I'm sorry for so much philosophizing, but all this has grown very important to me. Till next time, then, love to all.

BETTY.

It has been good, "the abundant life"!—I'm determined to somehow be a part of providing it for others.

Written by Miss Dorothy Casto, senior at West Virginia University, Morgantown. She will attend Duke University next year, and expects to be a medical missionary. Edited by Mrs. Myron S. Collins, Northeastern Jurisdiction secretary of Student Work.

Program Suggestions for August

By MRS. H. W. BLAND DETWILER

"Spreading His Light in Burma"—Introduction: September or October are fine months to use this splendid "program method" to help with Advance Goal No. 1.

The Birthday Party

The Woman's Society of Christian Service of the First Methodist Church of Haddon Heights, New Jersey, sponsored a birthday party for all women of the church.

Each member of the Sunday school and church was listed according to her birthday month, and a hostess and co-hostess (members of the Woman's Society and Wesleyan Service Guild) for each month invited them by phone or written invitation. Church bulletins and news items listed names of hostess and co-hostess and urged attendance. Tables were appropriately decorated for each month of the year and the guests were seated according to their birthday month.

Over 150 women were seated. The program included vocal, instrumental numbers, and several light readings. Mrs. Ira S. Pimm used as her topic, "Never Underestimate the Power of a Woman."

After the program, birthday cakes decorated with lighted candles were brought in by each hostess. Ice cream, nuts, etc., were also served. The entire group sang "happy birthday."

The purpose of this party was to acquaint the women of the church with each other and, therefore, make for a wider fellowship. The purpose was also to inform the women of the responsibilities of Methodist women and how they might work together as members of one great organization, the Woman's Society of Christian Service. The following table decorations were used: January, snowmen; February, patriotic; March, St. Patrick's; April, small umbrellas, watering cans; May, Maypole of dolls of all nations; June, bridal; July, patriotic; August, lake and sailboat centerpiece; September, birthstone centerpiece; October, Halloween; November, fruit; December, Christmas.

Procedure: (1) Hostess and co-hostess decorated the tables, called their guests, made the cakes, brought mints and nuts at own expense without a single complaint! They were delighted to share their talent. The members of the executive committee helped pay for the ice cream. (2) No plans were made for a *collection* at a birthday party, but many of the guests insisted a thank-offering box be passed. (3) The women haven't stopped talking about it, so now we plan to make a birthday book and keep it up-to-date to make a party for next year easier. (Mrs. John Dugan, treasurer of the Camden District, New Jersey Conference, sends us this idea.)

"Spreading His Light in Burma"

This month we personalize our program through individual lay and missionary personnel. I believe you will find the material in the *Program Book* fascinating for this most interesting country. Miss Maurine Cavett was with us at North Central Jurisdiction Summer School, and gave us such interesting material, I asked her to write it for our page. This will be introductory to the *Program Book* material.

"The Burmese women would come dressed in their bright-colored *loongyis* (skirt) and dainty jackets. They leave their shoes at the door and come in and sit on mats on the floor. In a Woman's Society of Christian Service meeting in Burma you would find much the same procedure as in a meeting in the United States. Our societies meet each week with a program like this: First week, prayer; second week, testimony; third week, missions; fourth week, temperance; and if there is an extra Saturday, a church social or fellowship supper. If shouting is an indication of a good time, these church people certainly have it.

"The financial plan of the Woman's Society of Christian Service in Burma is much the same as in the United States. The women are responsible for certain things in the local church, some money is sent to the general treasurer to help pay salaries of Bible women, and some is sent for our two mission projects, 'The Mission in Bhabu'—a place in India where people are snake worshipers; and the support of Mr. and Mrs. Christ Mukdi, an Indian couple who are missionaries to Africa. So our lights light other lights, and they, in turn, send light to other dark places that His Way May Be Known."

After this tantalizing picture of Burma you will be anxious to read Program A and B (*Program Book*, pp. 169-183). After reading, you will readily feel the beauty and wonder of such meeting to climax our year's theme.

Should your meeting be in the evening and out-of-doors, twelve women might come from the soft August darkness bearing candles. As they step to the front, each gives the name of the topic of one of the twelve months, a brief pause, and then a sentence prayer for that particular area of work.

Another beautiful closing in the outdoors, if you are near water, would be to give each woman a small birthday candle fastened to a piece of bark or a small paper plate. They walk two by two, placing their lighted candles in the water. (Wind and water currents should be checked.) Violin or solo voice might be heard, using, "Jesus, Stand Among Us," *The Methodist Hymnal*, No. 593; this to be followed by the group singing, "Walk in the Light," *The Methodist Hymnal*, No. 378.

PROGRAM SUGGESTIONS FOR SEPTEMBER

By MRS. H. W. BLAND DETWILER

"Our Faith"

What do I believe? How do I express my belief? The theme for September is theoretical in nature, but *may* become a dynamic reality.

When you read the topic, plus the four statements of purpose at the beginning of Program A, do not relax and say, "That is a topic for our minister to handle!" He would do a grand job, we know—but it would be good for every one of you who are members of the Woman's Society to take firm hold of these wonderful beliefs and put them into your own words. What strange creatures we are! We work with a whole heart for this Our Faith, but in this meeting hour we must somehow name in word what it actually means to us.

INTRODUCTION. Before you read the material, ask yourself and your committee the following questions: How earnestly do I want the *best* Woman's Society of Christian Service? How willing am I to give my life and all I possess to Him?

PREPARATION. Read prayerfully and in detail the entire section in *Program Material,* 1949-50.* Assign any or all the topics in Program A and Program B to as many women as you can use. Ask them to allow the book material to stimulate their thinking, but beg them not to read a single statement when presenting it. If each topic, as given, does not come out of the soul of the woman, it will be as "sounding brass or a tinkling cymbal."

ATMOSPHERE. Make it conducive to such a theme. (1) Have a worship center: *a*) any one of the paintings of Christ; *b*) a single, tall, white candle; *c*) an open Bible. (Suggestions for home family altar: small cross, Bible, *Upper Room,* small candle.) (2) Around the room have lovely pictures that the women might bring, of either local or world-famous women who have had great faith—such pictures as "Esther," "Ruth and Naomi," "Lucretia Mott," "Frances Willard," et cetera, would make a beautiful "cloud of witnesses." (3) Somewhere in the room you might have a scroll or poster pointing up the six points of "What Methodism Stands For" (see *Program Material,** page 6). (4) Surely you will want a table with the latest material on the Advance. (Your secretary of Literature and Publications can do a fine job on this.) (5) Poster: "A Four Point Program." * (6) "Sketch of Hand" on page 8 of the program book would be most helpful for illustration. (7) Informal arrangement of chairs and careful lighting.

PROGRAM PRESENTATION. (1) Quiet but forceful presentation of any one of the topics. (2) An open discussion on "Our Faith" (preceded by helping the women feel what a priceless privilege we have in sharing our beliefs; that in speaking from our hearts, we strengthen both ourselves and each other. (3) Have teachers from your church school tell briefly *how* they present *faith* to the various age groups. A panel discussion by these women teachers and the general superintendent of the church school ought to do much to strengthen bonds both of *faith* and the *womanhood of the church.* (4) Within ten minutes, have the secretary of the Status of Women tour the room, stopping at each picture of a woman of *faith* to tell *why* we recognize her as such. (5) *Here* is a place where your pastor and the secretary of Missionary Education might do ten minutes of a constructive "Question and Answer" presentation on different religions. (See *Program Material,* page 2, paragraph 3, for both questions and answers.) The woman might represent one of the religions of the world, and the pastor might seek to *lead her into Christianity!* (6) A sympathetic pianist and soloist would be of invaluable help, if spontaneously they could be ready with quiet music which would emphasize points of the discussion.

RESULTING ACTION. (1) *Increased membership in the Woman's Society of Christian Service,* because of being willing to put "Our Faith" into our *calling this month.* (2) *Increased understanding,* because "Our Faith" leads us to believe more thoroughly in each other and to be too big for petty little things. Alice Freeman Palmer once said, "I am too big to be insulted." (3) *Increased attendance* on the stated services of the church, because "Our Faith" has deepened our enthusiasm in prayer in Bible study. Dr. Laubach has said, "What a difference every church would feel, if members would lean forward in spirit and pray constantly for their pastor while he preached." (4) *Increased membership in the church,* because "Our Faith" has made it the necessity and burning desire of our life to lead one other soul to "Christ Jesus Himself The Cornerstone."

All these and many other results *can* happen if you are *willing!* Charles Wesley's words (*The Methodist Hymnal,* No. 203) are a constant stimulus and source of encouragement.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done!'"

SPECIAL!!! Do you have a Wesleyan Service Guild? If you do not, be sure to invite all your business and professional women to come to this meeting. See how soon you can find a leader for a Guild. Have you planned for a World Federation Day luncheon or meeting? Does your yearly program include an Officers' Training Day?

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

LIVING EPISTLES IN CHINA

(*Continued from page 7*)

of Keen School and sought entrance, although the term had already begun. Immediately she enrolled in a Bible class and attended chapel regularly. In a personal conference, she revealed her implicit, fervent faith in God, and her prayers for her family, who ridiculed and opposed her religious profession. Having asked for an English name, she eagerly accepted the name Faith. She had been in school only a few weeks when she was discovered to have tuberculosis, which developed very rapidly. After a brief period of hospital care, she was taken home by her unsympathetic stepmother and placed in a dark room apart, lest she endanger the other members of the family. While lying abed, approaching the end of her youthful life, her patient and happy trust awakened her two elder brothers and a sister-in-law to faith in the Christ who gave her victory in the shadow of death.

When a foreign military machine was attempting to tighten its control on a conquered area by an order for the amalgamation of all religious bodies, the Christian preachers and religious leaders of North China were confronted by the issue "Caesar or Christ." Like the pliant bamboo, they bent to the wind of outer authority, but maintained their roots in the Source of their religious faith. Under the leadership of Bishop Kaung and other churchmen, the Christian people of North China have kept true during the years of foreign war. Now they face the long struggle against civil differences, economic problems, and materialism. They need to say again, "Lord, I believe. Help thou mine unbelief."

There is a living witness in China today.

(Note: the Chinese characters for PATIENCE, JOY, FAITHFULNESS, LOVE, GENTLENESS, and FAITH were prepared by Mrs. Ellie Mok, to whom we express our appreciation.)

MISSIONARY EDUCATION

(*Continued from page 30*)

A Guide on We the Peoples of the Ecumenical Church for Leaders of Adult Groups, by Winnifred Wygal. Paper, 15 cents.

Women of Scripture

Certain women who met and solved baffling problems are depicted in the hope that their experiences may aid us as we face the complexities of our day. Primarily they were aware of God.

MATERIALS WHICH MAY BE USED FOR THIS STUDY*

Women of Scripture, by Arthur Bruce Moss.

Women of Scripture opens up for the reader some of the riches of a literary and religious masterpiece of the world. It is an absorbing study of women over a thousand years of history. Paper, 60 cents.

A Guide for Women of Scripture for Leaders of Adult Groups, by Leila Bagley Rumble. Paper, 15 cents.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. For other materials, see *Publications Catalogue,* 1949-1950, of the Woman's Division of Christian Service.

WESLEYAN SERVICE GUILD

(*Continued from page 31*)

Programs for July and August

July: Who is not interested in "United Nations"? Its achievements thus far are enough to stimulate the most downhearted, though the current newspaper columns do not show up so much what has been accomplished as what has not yet been done.

Program B is short, and can be augmented by quotations from Program A, or by use of some of the many suggestions for films or additional material.

SUGGESTION

Keep your files of 1948 and 1949 *The Methodist Woman* and *World Outlook* for reference in connection with the 1950 Prayer Calendar. You will need them for details concerning institutions and missionaries for whom prayer is asked.

August: "Burma Diary" is the story of what Miss Dorothy McConnell saw in Burma in her recent travels around the world. It is thrilling!

Using Our Resources

THE METHODIST WOMAN and the *Advance Clipper* are supplementing each other during these first months of the Advance Program, when it is so important to get all information at once to every local group. No society can really do an understanding and effective work without having THE METHODIST WOMAN in the hands of its officers, at least. Each issue of the *Clipper* (which goes free to every society [five copies] and Guild [two copies]) is designated, in a note on the last page, for the persons whose work is especially featured in that issue.

Suggestions have been asked for, as to the best use to make of the *Clipper,* locally, in each case. We would say:

1. Distribute the copies promptly to the designated persons, asking them to read and make note of those matters which are their special responsibility.

2. Have the copies brought to the monthly meeting and read or tell pertinent items.

3. Pass them on to the general membership.

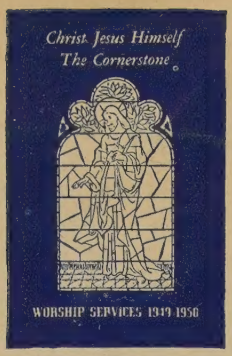
4. Encourage the women to use the contents in conversation with prospective members, or hitherto uninterested persons, as occasion arises.

5. Send them to shut-in members with a suggestion that they pray especially for the needs and persons mentioned in various articles.

6. Keep one file, complete, for future reference. IF YOU HAVE USED THE *CLIPPER* IN OTHER WAYS, WON'T YOU SHARE YOUR IDEAS WITH US?

Address

Mrs. Eloise A. Woolever,
Room 513, 150 Fifth Avenue,
New York 11, New York.



PROGRAM FOR ADULTS

September, 1949, through August, 1950

Christ Jesus Himself The Cornerstone

For Woman's Societies and Wesleyan Service Guilds

The packet contains *Program Material* and *Worship Services.* 60 cents.
The *Program Material.* 50 cents each, three for $1.25.
The *Worship Services.* 15 cents each, ten for $1.25.
(Spanish edition—*Program Material* and *Worship Services* under one cover—50 cents.)

YOUTH PROGRAM

September, 1949, through August, 1950

You and Your World

Twelve worship services and programs for a World Friendship Group of Girls in the Commission on Missions and World Friendship. 65 cents. Available July 15.

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1949

Poster. 5 cents.

Gift Envelope. Free.

Leader's Handbook. Contains information on the centers of work which will receive Week-of-Prayer money. These projects are: five community centers in Korea, two colleges in Japan (Hiroshima and Aoyama), a hospital in Manila, Philippine Islands, Wesley House in Knoxville, Tennessee, and the hospital in Nome, Alaska. 10 cents; 3 for 25 cents.

Worship Service for the Program Meeting, "The Work That I Do Shall Ye Do Also." 2 cents, 25 for 35 cents.

A Service of Worship for a Quiet Day. "Spiritual Conversations Along the Way." Designed primarily for the group planning the service and for the conductor of the Quiet Day, this pamphlet contains all the worship features for the Quiet Day. Copies for everyone should be available *after* the service. 10 cents; 15 for $1.00.

An Order of Worship for a Quiet Day. Each person attending should be given a copy to use during the service. 3 cents; 25 for 60 cents.

Prayer Card. Suggestions for prayer for the ten centers of work to which the 1949 Week-of-Prayer money will be given. A convenient size to be carried in a woman's pocketbook. 2 cents; 75 for $1.00.

(Available about July 15)

NOTE: Conference secretaries of Literature and Publications will send each society in the local church a free packet containing each one of the above EXCEPT the poster. Free packets cannot be obtained from Literature Headquarters. Orders for the above literature must be in our offices by October 15.

APPROVED STUDIES 1949-50

Theme: Japan

Japan Begins Again. By William C. Kerr. $1.00.

A Guide on "Japan" for Leaders. By Katharine Johnson. 35 cents.

Supplementary Material:

Christianity Advancing in Japan. Pictorial pamphlet on the work in Japan. 35 cents.

Elizabeth Russell, Biographical Sketch. Pioneer woman missionary. Founder of the Kwassui School at Nagasaki. 10 cents, three for 25 cents.

Nannie Gaines, Biographical Sketch. Pioneer woman missionary and one of the founders of Hiroshima Girls' School. 10 cents, three for 25 cents.

The Sun of Righteousness Shall Arise. Experiences of Japanese and American Christians. Free.

Woman's Christian College, Tokyo, Japan. Free.

Theme: Co-operation for a Christian Nation

Missions at the Grass Roots. By William P. Shriver. $1.00.

A Guide on "Co-operation for a Christian Nation" for Leaders. By Earl Zeigler. 35 cents.

Supplementary Material:

Co-operating at the Grass Roots. Accomplishments through projects of the Home Department. Free.

Theme: We the Peoples of the Ecumenical Church

We the Peoples of the Ecumenical Church By Winnifred Wygal. 60 cents.

A Guide on "We the Peoples of the Ecumenical Church" for Leaders. By Winnifred Wygal. 15 cents.

Supplementary Material:

Forty Questions and Answers on the Ecumenical Church. Free.

Theme: Women of Scripture

Women of Scripture. By Arthur Bruce Moss. 60 cents.

A Guide for "Women of Scripture" for Leaders. 15 cents.

Supplementary Material:

The Well of Sychar. A worship service in playlet form. By Mary Clark Tipps. 10 cents, two for 15 cents.

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